‘Becoming Global: A critical exploration of students’ understandings of Global Citizenship within a private international school in Switzerland’

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‘Becoming Global: A critical exploration of students’ understandings of Global Citizenship within a private international school in Switzerland’

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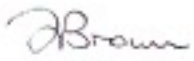

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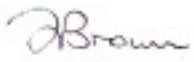

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ABSTRACT

Global citizenship is a widely accepted notion within the field of education (UN 2015, UNESCO 2014, 2015, 2017, 2018). There is an emerging academic literature on the effects of the 'global' in different school contexts (Belal 2017, Yemini and Furstenburg 2018). However, few studies represent the perspective of the 'privileged' learner within a possible transnational elite class (Kenway, Fahey and Koh 2013). In order to address this gap, this qualitative single case study explored students' understandings of global citizenship in a small, private, international boarding school in Switzerland. Drawing on the postmodern social constructivist approach of Michel Foucault, the study critiqued the co-constructive knowledge processes and social power relations involved in constituting students' 'global' subjectivities. Data gathering stemmed from 23 semi-structured student and leadership interviews and documentation.

The reflexive thematic analysis (Braun and Clarke 2006, 2019) revealed the confusion of participants in their conceptualisations of global citizenship. Nonetheless, five themes were identified that suggested a process of 'becoming' *global*: Living in the boarding school, influencing relationships, the role of language, learning with and from others and future aspirations. The extended analysis adapted from Jäger and Maier's (2016) 'dispositive' approach enabled a broader critique in relation to the wider society arguing that cultural diversity, whilst facilitating intercultural learning, does not in itself address inherent societal inequalities if rationalised within an in-group of privilege; the deconstruction/reconstruction process of cultural immersion has the possibility to destabilise the individual exposing their vulnerability to the dominant discourse of the global economic market; there is a paradox between the 'good' student and the call to 'citizen action'; and finally, the passage from international to global represents a paradigm shift requiring proactive consideration of meanings in context.

A conceptual model for global citizenship, predicated on belonging, the social imaginary and global consciousness is developed throughout. The model itself offers an original interpretative framework for data analysis that facilitates critical inquiry into a possible global citizenship challenging the reinforcement of class based societal and global inequalities.

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CHAPTER 1: INTRODUCTION

1.1 INTRODUCTION TO CHAPTER 1

In recent years the topic of 'global citizenship' and the 'global citizen' have become increasingly prominent in the field of education. The desire for a global awareness beyond national borders has resulted in an unprecedented shift towards a global dimension in the provision of education within national governments (see for example: Global 30 programme in Japan, HM Government 2019, Swiss Commission for UNESCO 2019); intra-governmental organisations (OECDb 2018, UN 2015, UNESCO 2014, 2015, 2019); Non-Governmental Organisations (Oxfam 2015) and private enterprises such as the Council of International Schools and the International Baccalaureate Organisation.

The topic of global citizenship is vast. The globalised, interconnected, worldview in which a possible global citizenship is situated suggests the need for significant societal change as diverse populations converge. Hence the call for a transformative education that favours specific character traits, promotes a specific set of skills and values and attempts to engage people in political action to make "the world a better place for humanity" (UNESCO 2017:2).

Within the dominant discourse of international education, the global citizen is constructed as a politically active, ethical subject in pursuit of a fairer and more socially just world (Oxfam 2015). Global citizenship is constructed as a means to promote peace and sustainable development (UNESCO 2019, UN 2015), more often underpinned by the notion of a common humanity or cosmopolitan outlook (Lilley, Barker and Harris 2016, Marshall 2011, Rizvi 2008, UNESCO 2019). The development of a global citizen is viewed as a positive and desirable educational outcome for global citizenship education in schools (Clark and Savage 2017, CIS 2019, Dill 2012, Gardner-McTaggart 2016, Oxley and Morris 2013, Shultz 2007).

This ideological global citizen can be contrasted by a symbolic credential of global citizen that acts as a means for the individual to access further educational opportunities and secure work in the global economy (Andreotti 2014, Ball 2012, Bunnell 2010, GCD 2016, Marshall

2011, UN Global Compact 2019). Educational institutions, in their capacity as social spaces, are acknowledged as sites for the construction of citizenship (Balarin 2011, Clark and Savage 2017, Marshall 2011, Olssen 2004, Thompson 2006, Wood and Black 2018, UNESCO 2014) and international schools appear to hold a 'niche' position in shaping young people to acquire the knowledge, skills and mindset to live and work in a globally orientated world (Bates 2012, Clark and Savage 2017, CIS 2017, Dill 2012, Gardner-McTaggart 2016, GCD 2016, Tamatea, Hardy and Ninnes 2008, Yemini and Furstenburg 2018).

It is within this context of the global education market, and a prevailing neoliberal politic (Balarin 2011, Ball 2012, Blackmore 2014, Cho and Mosselson 2017), that I was drawn to consider the global influencing factors on the provision of education within my own teaching practice and the how, or if, global citizenship education can act as a mechanism for positive social change (Maxwell and Aggleton 2013). Moreover, if global citizenship pertains to a group consciousness with certain beliefs, values and attitudes of the global space as suggested by previous authors (Bunnell 2010, Gorski 2008, Shultz 2007, Sklair 2001), international schools may act as 'incubators' for such subject formation (Tarc and Tarc 2015) leading to the development of a transnational elite class (Kenway and Fahey 2014, McCarthy and Kenway 2014, Sklair 2001). It is under these circumstances that a global citizenship could contribute to class based societal and global inequalities (Bourdieu and Passeron 1990, Bunnell 2010, Gardner-McTaggart 2016, Hackett, Omoto and Matthews 2015, Lauder et al 2006, Reese, Berthold and Steffens 2012, Shultz 2007, Tamatea, Hardy and Ninnes 2008, Yemini and Furstenburg 2018).

The problematic lies in the provision of citizenship education, whether national or global, which presupposes a certain type of citizen and the imposition of certain values and practices in the international education global market (see HM Gov 2019). The different assumptions and meanings and its educational purpose have led me to question the tacit acceptance of the global citizenship phenomenon. By accepting the global citizen as an outcome of global citizenship education and using this concept within my own teaching practice in a private international school I would be supporting a particular political position (Gorski 2008, Marshall 2011, Spivak 2004). I am cognisant of the difficulties of challenging this political position (Foucault 1970, Gorski 2008) whilst working in the private education sector and in the face of powerful, global, forces for change, such as the United Nations Sustainable

Development Goals (2015), and within my own school, the Council of International Schools accreditation body.

1.2 PREVIOUS RESEARCH

I was first introduced to the global citizen in the first year of my doctoral studies in 2012, where Professor Hugh Lauder introduced the concept. His analogy between the knowledge economy, competitive individualism and the 'Ladders of Angels', found on the stone walls of Bath Abbey, was instrumental in how I visualised this global subject. The Angels are climbing up two ladders towards heaven, some falling on the way and the strongest, most determined, getting closer to their destination. This powerful imagery, when applied to the global citizen situates the individual as meritocratic and individualistic (Wilson and Scarborough 2018) and was influential in my desire to seek a more nuanced and critical understanding of both the global citizen and global citizenship.

Furthermore, during my initial literature search into global citizenship two particular articles came to the fore: Balarin (2011) and Marshall (2011). Both challenge the dominating instrumentalist agenda of neo-liberal individualism which I feel is omnipresent within the private school system in Switzerland.

Balarin (2011) drew my attention to what she refers to as the "marginalized Other" of the global citizen and her call for a "political-economy of global citizenship" (ibid:364). She interviewed young people living in slums in Peru to explore their conceptualisations of global citizenship. Balarin's (ibid) findings reveal particularly individualistic, desolidarised attitudes which she suggests "generate a kind of positive feedback into a neo-liberal/global political system", such as that found in Peru.

Marshall (2011) offers a theoretical framework with which to critique global citizenship education in schools using three conceptual tools: pluralism, power and cosmopolitan learning. She raises concerns regarding the dominating effects of the economic instrumentalist agenda and argues for the development of a type of cosmopolitan learning based on Rizvi's suggestion of "epistemic virtues": historicity, reflexivity, criticality and relationality (Rizvi 2008, 2009) and Andreotti and Souza's (2008)

deconstruction/constructivist approach to learning. Marshall's aim was to promote a more humane goal for global relations based on social justice and democracy.

There are three points of interest for my research inquiry arising from Marshall's paper. Firstly, she calls for an ethical and empirical grounding for Global Citizen Education (GCE). Secondly, she points to the need to expose the normative and instrumentalist agendas at play within the broader field of education, including the political economic, geographic and historical perspective of GCE. Finally, Marshall makes it explicit that any theoretical framework for global citizenship education should "be accompanied by more practical and empirically informed understandings of current school contexts" (Marshall 2011:412).

1.3 RESEARCH GAP

Global citizenship has emerged not as a single entity rather as a highly contested and multifarious concept dependent on its contextual interpretations. Whilst there is a burgeoning academic research on global citizenship and the global citizen, at the macrolevel of policy, a more focused approach has emerged from around the world that acknowledges the importance of studying the global citizenship phenomenon in specific school contexts (see for example: Belal 2017, Blackmore 2014, Clark and Savage 2017, Emenike and Plowright 2017, Oxley and Morris 2013, Yemeni and Furstenburg 2018). This research inquiry contributes to the global citizenship debate, seeking an ethical response to the drive for a 'global' citizenship education, by critically exploring what it means in one particular private international school in Switzerland. I acknowledge the limitations of the study in terms of generalising it to other contexts. I hoped that this research inquiry may resonate with other leaders and educators who are considering their own response to the drive for an international or global dimension to citizenship education and to education researchers who might be considering drawing on the work of Michel Foucault.

To date there have been few studies that have focused on the conceptualisations of 'global citizenship' from the perspective of the 'privileged' learner. I refer to privilege in this sense as the privilege associated with wealth and the societal status that this may confer. This may be due in part to gaining access to such schools, a problem overcome by Danau Tanu (2018) whose ethnographic study builds on her own experience of growing up in a privileged setting

as an international school student. Whilst recognising that the school in my research inquiry may be referred to as an 'elite' school, as it is one of the most expensive fee-paying schools in the world, I would differentiate this from the global study on "elite independent schools" (McCarthy and Kenway 2014:175) which reflects the "British elite school model" (ibid:167) and emphasises academic and class based selection. The school in this single case study is small, fewer than 100 students, and offers a rich diversity of students; 34 different nationalities. It is not academically selective, rather there is emphasis from the Deputy Director for 'right fit' and less explicit criteria on the ability to pay.

1.4 AIMS OF THE CURRENT STUDY

My research inquiry responds to calls for an examination of educational sites of 'privilege' (Weis and Fine 2012, Wilson and Scarborough 2018). It builds on work by Blackmore (2009), Chambers (1997) and White (2010), who suggest the rich and powerful as change agents and compliments the work of Curry-Stevens (2007) who highlights the need for a pedagogy for the privileged. Furthermore, I seek an ethical engagement with the 'global' (Christie 2005, Marshall 2011, Niesche and Hasse 2012) as a leader, educator and researcher.

This exploratory single-case study seeks to question and disrupt the normalising discourse (Cary 2001) of the 'global citizenship' and the global citizenship education that acts as the vehicle for its transmission. Rather than a focus on an "outcome perspective", I will focus on the "process perspective" (Mannion et al 2011:454). In so doing, I am searching for alternative ways in which to respond to the drive for a global dimension in international education, the 'how' of global citizenship education (Clark and Savage 2017, Mannion et al 2011) that challenges the underlying assumptions of the global citizenship discourse, which in itself is highly contested (Bates 2012, Oxley and Morris 2013, UNESCO 2018).

As demonstrated in the philosophical assumptions of my theoretical framework (Ch:2.7) a social constructivist approach to research design enables 'global' subject constructs to be viewed as socially constructed phenomenon emerging through social relations and discursive and non-discursive practices with others across time (Gash 2015, Peters and Besley 2007, Searle 2011, Wodak and Meyer 2016, Yuval-Davis 2006). I suggest three

particular constructs as integral to the process of how one might come to 'know' or reject oneself (knowledge) as a citizen subject and for revealing possible social power relations that seek to constrain or support this transformation within the local, national and global spaces: employing the social imaginary (Anderson 1991, Frye 2012, Marshall 2011, Myers 2010, Rizvi 2011); the development of a group consciousness (Bunnell 2010, Gorski 2008, Shultz 2007, Sklair 2001,) and instilling a sense of belonging (Anderson 1991, Bates 2012, Bowlby 1969, Calhoun 2003, Ignatieff 1994, Prabhat 2018, Sindic 2011, Skey 2013, Yuval-Davis 2006).

Drawing on a Foucauldian perspective of subjectivity, the "power knowledge relations" (Foucault1984:175) involved in this process are both "employed and exercised through a net-like organisation" whilst simultaneously involving the individual in a co-constructive process (Foucault 1982:98). The institution of a school is one mechanism through which the individual students' experiences are validated or constrained highlighting the positive and negative feelings, thoughts and desires that these experiences may evoke. It is this process of 'co-construction' on and by the individual that will enable a deeper understanding of how 'global subjectivities' are shaped.

I have chosen a single case exploratory approach with an extended, reflexive thematic analysis (Braun and Clarke 2006, 2019) and a loose connection with a Foucauldian dispositive analysis (Jäger and Maier 2016) in which to explore the constitutive relationships of students' global subjectivities. It is hoped that this microlevel analysis of one elite international boarding school viewed through the Foucauldian lens of postmodern, social constructivism, and combined with my personal concern with ethical leadership, will generate new knowledge and highlight how global citizenship relates to one unique educational setting (Marshall 2011).

1.5 POSITIONALITY OF THE RESEARCHER

In response to these points and in my search for a critical approach to understanding I have been drawn to the work of Michel Foucault. Foucault moves away from an exploration of ideology as a basis of critique (Howarth 2000). For Foucault ideology situates itself as an opposition to a certain 'truth' (ibid) excluding the possibility of the researcher from

reinvesting their efforts in the power mechanisms they reject. Whilst this shift in ideology may facilitate a fresh perspective, I acknowledge the difficulty of such a concept as I am also a 'product' of the society in which I have been constituted in a certain time and space. In an attempt to acknowledge how my own social construction may shape the research process, I offer a continuous process of self-reflection throughout this research inquiry (Mangat 2018). I cannot control how others see or position me as a researcher within the school or how this research inquiry will be read (Delamont 2018:2). What I can do is follow my ethical principles to attempt to minimise "the 'perils' of positionality at publication" (Delamont 2018:2).

As a qualitative researcher whose research is situated within her own place of work, I acknowledge that my own positionality will inevitably shape the research process. The decisions I make regarding research design, the questions I ask, how I interact with the participants in my study, and ways in which I interpret my findings, are examples of how, in such circumstances, I am one "research tool" within my own research inquiry (Delamont 2018:2). The personal experiences and identities that I bring to the research process and the interplay of social power relations with my participants are the basis for claims of researcher bias (Yin 2018). The term 'bias' has a negative connotation described by Yin as a "methodological threat" (ibid:120). The implication of this 'threat' suggests a need for elimination or minimisation:

"You may not be able to overcome the threat fully but just being sensitive to its existence should allow you to do better case study interviews" (ibid:120).

In contrast, Richards (2015) recognises that the term can have a positive meaning. She uses the analogy of the skilled seamstress who works flexibly with the 'bias' of a woven fabric to complete a finished article of quality. I view my personal subjectivity, background and identities as a positive and "valuable component" (Maxwell 2005:37) of qualitative interpretative research whilst recognising that this requires a considered response and continuous attention throughout (Delamont 2018, Mangat 2018, Richards 2015). Yen's proposition oversimplifies the complexities of researcher positionality. I would liken it with that of walking a tightrope, where there is a need to find the right balance that enables the

researcher to work collaboratively, in partnership with the participants to shape the findings of the study rather than a hidden component of the researchers own biases and interests.

Thus, in this section I seek to make more explicit my personal relationship with my research (Delamont 2018, Mangat 2018) and reflect on the "subject knowledge and experiences" (Mangat 2018:7), the "baggage" as Richards (2015:29) refers to it, that have framed my positionality as a researcher.

Firstly, born in working class Britain in the 1960's, I left school when I was 15 years old and pursued a secretarial course at a local college before working for a year and starting my professional career as a Nurse, then Midwife. I have since developed a broad skill set through my work in both education and health and would describe myself as a self-reflective practitioner. As a Midwife, my training was based on an experiential approach to learning (Kolb 1984): learning by doing, reflecting on practice, identifying needs, wants, desires and fears of the Other. In the absence of a 'real' experience we would use alternative learning experiences, for example; to gain an understanding of the importance of touch for a baby in an incubator, we would 'pretend' to be that baby, curled up, 'blind' and the 'midwife' would approach and touch you, with or without warning; soft, nervous, confident. These learning experiences, of "understanding the human experience" (Stake 1995:36) taught me the art of a 'relational approach' (White 2017), not as 'expert' but as partner. This is a fundamental principle of my professional practice. Furthermore, it was during this period that I gained experience in asking difficult and sensitive questions to meet the needs of those in my care and advocate on their behalf when required.

Professionally, I hold a strategic leadership role in student wellbeing and pastoral care, teach the Personal, Social, Health Education (PSHE) curriculum and am closely involved with academic and emotional counselling. I have worked across health and education in a small, family owned, international boarding school in Switzerland for the last 14 years and have become increasingly aware of the conflict that exists for some students, and adults, as they struggle with how to reconcile the issue of their own national and 'global' identities and ways of thinking. This has led me to consider the consequences of such transformations, both in terms of how such a process might affect the social and emotional wellbeing of the

individuals concerned and the broader global significance of a possible 'global' subjectivity constructed in different contexts.

My own citizenship experience reflects that of global and social mobility and a humanistic outlook on the world, believing that humans are connected in some fundamental way and that we find this connection in our relations with others (White 2017). Thus, it is easy for me to identify with a transnational community as Fazal Rizvi (2008) acknowledged in his own writing. Whilst I hold British citizenship, I have lived outside of Britain for the last 26 years and lived and worked in four different countries in the last 30 years. I would describe my thinking, identity and citizenship as multi-layered. Whilst I hold this pluralistic view as part of my own social reality, I recognise different experiences and relationships may have given me an alternative perspective (Holliday 2007).

The referendum held in the UK on 23 June 2016 to exit the European community (commonly referred to as Brexit) brought my citizenship identity to the fore. I began to question my right to reside in Switzerland and for the first time I realised the importance that my nationality plays in what I had always taken for granted; being able to make my own decisions to travel or reside in another country other than my place of birth. In addition, although Switzerland is not a full member of the EU, faced with the idea of 'leaving' the EU, I quickly realised that I identify strongly with the ideology of an EU citizen, with the right to move freely between the different European countries which I do on regular occasions, as to leave the '*island*' of Switzerland one must go through Italy, Germany or France.

1.6 MAIN RESEARCH QUESTION:

Spivak (2012:12) suggests the only way we can supplement our understanding is "to know what it is we are adding to, to know the other object very well, to know the shape of the hole that must be filled". I seek to contribute to the "textual blank" (ibid) left by the absence of discourse and meaningful interpretation from young people of 'privilege' in answer to the following, overarching, research question which I will supplement following the critique of the academic literature in Chapter Two:

RQ: How are the understandings of global citizenship shaped within the context of a specific international school in Switzerland?

1.7 OUTLINE OF THE RESEARCH INQUIRY

In Chapter 2, I will offer a critical review of the literature on the global citizenship phenomenon in the field of international education. The literature review is divided into two sections. In the first section, I begin with an historical perspective drawing on T H Marshall (1950) and discussing two claims to knowledge: Education as a vehicle for the 'shaping' of citizens; Citizenship as a concept for legitimising inequality by acting as a mechanism of exclusion. I then situate global citizenship within the fields of globalisation and international schools. Next, I discuss two relevant terms: the global citizen and interculturalism, before providing a substantive review of the literature on global citizenship.

It is at this point that I recognise that new understandings of global citizenship require a modification to the research question:

Revised RQ: "How are students' global subjectivities constituted through a process of social construction within my own teaching practice".

In the second section, I offer the theoretical and conceptual frameworks for my study, drawing on a Foucauldian social constructivist approach to understand how we come to know what we are in the present day (Foucault 1988c). I discuss two ontological assumptions that underpin this research inquiry: Social reality as constituted by individuals, and social reality as nonlinear and historically contingent. Furthermore, I propose a theory of three concepts: the social imaginary, global consciousness and belonging, to demonstrate how social power relations and knowledge-making frame the process of belonging for the global subject.

In Chapter 3, I will introduce my research methodology of a single case study design. I introduce the research setting, an elite Swiss boarding school, and explore the phenomenon of global citizenship. I discuss the methods and procedures of linguistic and non-linguistic data collection. These include 23 semi-structured participant interviews conducted with 5

members of the leadership team and 18 students from grades 11 and 12. Field work consists of impromptu observations and informal discussions with teachers and other members of staff and students. The analysis is triangulated using relevant documents including school policies: 'Philosophy and Objectives'; Day-to-day life in the boarding school; School website and Subject Unit Planners.

Next, I introduce the research method of 'Reflexive Thematic Analysis' (Braun and Clarke 2006, 2019) and demonstrate how I applied this to the data analysis. I then discuss how I ensure the quality criteria and ethical issues for my research inquiry.

In Chapter 4, I introduce the results of my data analysis and the five central organising themes identified representing the discourses of global citizenship within my school: Living in the boarding school; Influencing relationships; Language; Learning with and from Others; Future aspirations. I build on my conceptual theory developing the conceptual model to show the process of 'becoming global' in the school (Figure 13).

Chapter 5 offers the 'Case Study' report that considers a broader critical discussion of the conclusions of my study and the implications this has for my school and for the wider society (Jäger and Maier 2016). A Foucauldian facilitated analysis of my data has led me to conclude that there are four concepts that best describe the process of shaping global subjectivities in my teaching context: Cultural diversity and 'bounded' interculturalism; Deconstruction/construction – sink or swim cultural immersion; The paradox of the 'good' student and citizen action; International to global: a paradigm shift. The conceptual model (Figure 13) is developed further to reflect the 'bounded interculturalism' (Figure 19). Finally, the model is offered as an interpretive framework for global citizenship (Figure 20). I conclude with recommendations for future research.

I suggest that this research and the approach I have used contribute new empirical data that brings unique insights to the global citizenship debate. It also illustrates an approach that highlights how knowledge processes are co-constructed to contribute to a global subjectivity by which unequal power may be produced and maintained within specific contexts of 'privilege'. In line with the study's ethical stance I recommend that students gain a critical

approach to becoming ‘global’ through engagement as co-researchers (Honkanen, Poikolainen and Karlsson 2018).

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 INTRODUCTION TO CHAPTER 2

In this critical review of the academic literature I seek to provide a theoretical understanding and "historical awareness" (Foucault 1982:778) of global citizenship within the field of international schools' education.

In Section 2.2, I critique two claims to knowledge arising from the concept of 'national' citizenship that hold relevance for the present-day complexity of the term 'citizenship'. Claim one suggests education as a vehicle for the 'shaping' of citizens. Claim two suggests citizenship as a mechanism of 'legitimate' inequality. I then situate global citizenship within the context of 'globalisation' and international schools. I introduce two key terms for the understanding of global citizenship: the 'global' citizen and interculturalism. Next, I offer a substantive critique of global citizenship in education. Finally, I critically analyse three concepts that have emerged as fundamental to the constitution of global subjectivities: the social imaginary, global consciousness and belonging, both a sense of belonging and belonging as a political act (Yuval-Davis 2006).

In Section 2.7, I situate my thinking and draw on the ideas of Michel Foucault and his power-knowledge-subject triad (Foucault 1984). I critique two ontological assumptions that underpin my research approach: that social reality is constituted by individuals and that social reality is nonlinear and historically contingent.

Acknowledging the limitations of time and space, I am unable to offer all of the knowledge in the field of education to show the contingent emergence of global citizenship that would be offered by a Foucauldian genealogy (Foucault 1984, Hoy 1998, Jäger and Maier 2016). In so doing, I acknowledge the possibility that I have left myself open to criticism for glossing over major areas of work in order to make a point. In response, I have used existing academic literature to support my claims and assert that the nature of the 'global' renders it complex and dynamic resulting in phenomena that are shapeshifting in nature, complex and unpredictable.

I conclude the chapter by presenting my main Research Questions, which I formulated on the basis of my critical review of the literature.

2.2 CITIZENSHIP AND THE NATION STATE

Citizenship is defined as: "the position or status of being a citizen of a particular country" (Oxford living Dictionary online 2019); "the state of being a member of a particular country and having rights because of it"; "carrying out the duties and responsibilities of a member of a particular society" (Cambridge English Dictionary 2019). The meanings are unequivocal reflecting the modernist paradigm from which they derive and contrast starkly with the "slippery concepts" (Clark and Savage 2017:408) and contested definitions of globalisation, the global citizen and international schools implicit in the understanding of global citizenship for this research inquiry. Surprisingly, the terms 'global citizen' and 'global citizenship' are not featured as current dictionary definitions.

Thus, I start my review of the literature from the national, historical, perspective. T. H. Marshall (1950) provides an historical perspective of a type of citizenship set firmly within the nation state, strongly linked, and often in tension with, the economic context of hopes for a free market. Marshall's critique of Arthur Marshall's paper to the "Cambridge Reform Club" in 1873 entitled "The Future of the Working Classes" (Marshall 1950:3) contrasts an historic, economic and sociological perspective on issues of citizenship, social class and inequality from the 18th century in England. Here, I highlight two contentious claims from Marshall's work that I suggest are significant in understanding the notion of a global citizenship for the 21st century.

2.2.1 Claim One: Education is a vehicle for the 'shaping' of citizens

Marshall discusses the progress of civil and social rights and the requirement for a free and compulsory education, achieved, in the UK, by the end of the 19th century, to "stimulate the growth of citizens in the making" (Marshall 1950:26). Thus, the link between education and citizenship is made, offered as "a necessary prerequisite of civil freedom" (ibid:25-26) and the vehicle for developing citizens in upholding their rights and responsibilities, closely

aligned to the political and economic system of liberal democracy and national ideology (McCowan 2008). In the UK, the importance of citizenship education is highlighted in the National Curriculum of England and Wales where Citizenship education has been a statutory requirement since 2001 (ibid). For global citizenship no such obligatory curriculum exists, rather the drive to 'internationalise' the citizenship curriculum has been in evidence in the last few years as the lines between the 'global' and the national blur.

The contemporary drive for global citizenship education emanates from transnational organisations driven by the United Nations (UN). Within the last decade the multilateral consensus for the UN's 'Sustainable Development Goals' (UN 2015), and the programme of Education 2030 (UNESCO 2016) have established strong partnerships with corporate business becoming a powerful force for change in education provision across the globe (UN 2019). The global citizenship education programme, led by UNESCO (2017, 2019), seeks to use education to transform students' cognitive, social-emotional and behavioural learning in schools. UNESCO's extensive global reach suggests global citizenship education as a powerful tool for shaping young people's global subjectivities.

2.2.2 Claim Two: Citizenship legitimises inequality and acts as a mechanism of exclusion

The linking of citizenship, work and the economy in Marshall's paper, whilst grounded within the nation state, demonstrates a tension between citizenship's "foundation of equality" (Marshall 1950:34) and capitalism as a system of inequality (Gardner-McTaggart and Palmer 2018, Marshall 1950, Somers 1993).

Changes in the common law, in England, at the beginning of the 18th century resulted in a shift from citizenship as a form of individual status and wealth, towards the establishment of citizenship rights within the national institution (Marshall 1950:15). According to Marshall, citizenship became synonymous with personal freedom, where *men* (these rights were not extended to women, who were not considered citizens in their own right) were given rights by law to choose where to work and live. Whilst Marshall presents this in universal terms, Somers (1993) challenges the notion of a uniformity of rights and responsibilities that Marshall alluded to, particularly for the working class, and argues that

these were open to interpretation "across the social and geographical landscape" (ibid:592). Nonetheless, the "individualist principle of the free contract of employment" (Marshall 1950:18) was upheld, enabling the development of a citizenship that supported the industrial turn and a market economy based on individual exclusionary mechanisms of gender and class.

For Marshall, citizenship was a system of political, civil and social rights. He differentiates between "basic human equality", associated with membership of a community and visible in the rights and "status of citizenship" (ibid:9), and inequalities of social class. He challenges the assumption that the two are reconcilable within a free, competitive market economy arguing that the one legitimises the other. Marshall's linking of citizenship, the economic market and social class and his concern with inequality and wealth distribution is as relevant today (Oxfam 2019). Moreover, one of the criticisms of the globalisation phenomenon is the suggestion of rising global inequalities resulting in unequal distribution of wealth between people and countries that contributes to the widening income gap between rich and poor (Balarin 2011, OECD 2015, Oxfam 2019, Reese, Berthold and Steffens 2012, Shanti 2014, Wilkinson and Pickett 2010).

The exclusionary processes of citizenship are substantiated in contemporary notions of globalisation (Oxfam 2019); the context for a possible 'global' citizenship. The suggestion of an emerging transnational capitalist system which serves to distinguish a hierarchy of global elites reinforces social class inequalities as an ongoing concern within the global citizenship debate (Bates 2012, Hayden 2011, Howard et al 2018, Lauder et al 2006, Sassen 2002, Tarc and Tarc 2015, Yemini and Furstenburg 2018). Balarin (2011:355) suggests marginality as "the hidden other of global citizenship" and further evidence that global citizenship serves as a mechanism for inclusion and exclusion has emerged in more contemporary, comparative studies, that focus on specific contextual effects of the global citizenship agenda (Howard et al 2018, Yemeni and Furstenburg 2018).

This model of national citizenship is positioned within a western perspective, shaped first and foremost for the citizen as a member of a nation state underpinned by a liberal democratic philosophy (Pashby 2011). It provides a clear structure for one form of global citizenship, where individuals extend their reach into the global space, moving from a

"context of family to nation to global community" (ibid:437) to take on "global affiliations that extend beyond a simple nation" (Myers 2010:483) whilst remaining firmly anchored in the nation. This contrasts with the global positioning of citizenship outside of the nation state system which lacks a clearly defined political structure (Bagnall 2015, Bates 2012, Pashby 2011) and points to a possible repositioning of national citizenship through the processes of globalisation (Robinson 2004, Sassen 2002).

Paradoxically, there is increasing evidence of resistance for the global citizenship from western powers, with a national 'pull-back', visible in these statements from two key contemporary political figures:

> *"A nation without borders is not a nation at all" - Donald J Trump, US President (Tweeted, 17.09.2019).*

> *"If you believe you are a citizen of the world, you are a citizen of nowhere, you don't understand what the word citizenship means" Theresa May, Prime Minister, UK, Keynote speech at the Conservative Party conference, 2016).*

These 'tug-of-war' politics demonstrate the disrupting influences of globalisation, which I turn to next, and are evidence of the geographic, political-economic and social effects of an increasingly imagined global perception of the world (Anderson 1991, Frye 2012, James and Steger 2014, Marshall 2011, Myers 2010, Rizvi 2011) and the effects on established relationships of power.

2.3 THE CONTEXT OF GLOBALISATION

The term 'globalisation' is highly contested (James and Steger 2014, Mannion et al 2011, Rizvi and Lingard 2010, Standish 2012), an "extraordinary concept", a "buzzword" (James and Steger 2014:417) that has flourished since the 1990's, albeit that global connections and mobility of people and goods have been in existence for hundreds of years (Emmerson 2013, James and Steger 2014, Standish 2012).

Globalisation is suggested as a fundamental epistemological shift, (Bates 2012, Lauder et al 2006), a possible transformation of the social world. It challenges our ways of living and understanding of the world around us as well as raising significant questions regarding the traditional role of individuals in civic society (Burns 2008, Held 2014, James and Steger 2014). As such, the concept of globalisation, provides possibilities for alternative views of how the world might be imagined; from the national to the global.

Globalisation has been suggested as a point of convergence for emerging ideologies providing a global framework for the "field of business studies and economics...international studies, religious studies and anthropology" (James and Steger 2014:432). It suggests a view of the world that facilitates dialogue and practices, establishing systems of meaning for different ideas (ibid) such as global citizenship and how it might be linked with climate change, equality and social justice and/or sustainable development for example. Moreover, globalisation provides the networked backdrop for the growth of a global economic market and the rise of neoliberal politics arising from the 1980's (Ball 2015).

The process of globalisation not only acts as a 'big idea', it is claimed to precipitate individualistic tendencies through a "complex and contradictory set of movements that establish new modes of regulation over the conduct of individual citizens" (Burns 2008:343). These forms of subjectivity linked to a sense of the 'social whole' provide a global imaginary that acts as a mechanism for both social connection and exclusion (Clark and Savage 2017, Gardner-McTaggart and Palmer 2018, James and Steger 2014).

The phenomenon of globalisation is facilitated through a perceived increase in global connectivity with differences in time and space addressed through the increased use and development of information communication technology (ICT); a key factor in the construct of global citizenship (Gardner-McTaggart and Palmer 2018, James and Steger 2014, Tamatea, Hardy and Ninnes 2008). It facilitates the concept of a world without borders, challenging national affiliations, opening up spaces for transnational living and working (Clark and Savage 2017, Heron 2008, Myers 2010) and facilitating a global flow of goods, services and people (Ball 2012, Ferguson and Mansbach 2012, Lauder et al 2006, Urry 2000). The global education network, with its flow of people and services across the globe provides a tangible example of capital flow within the transnational space of globalisation

(Ball 2012, Clark and Savage 2017, Urry 2000) and is in itself a highly lucrative global market (HM Gov 2019).

2.4 INTERNATIONAL SCHOOLS IN THE CONTEXT OF GLOBALISATION

Globalisation and the global market economy have made their mark on the provision of international schools (Clark and Savage 2017). From approximately 50 international schools in the 1960's (Hayden and Thompson 1995) there are now over 11,000 such schools worldwide with the largest growth in Asia, 5.36 million students and a $49.9 billion fee income (ISR 2020). It is difficult to give an exact number as there is no agreed definition of an international school and no regulatory body by which they are governed. Nonetheless, a pattern has emerged of differences between international schools in terms of their ideology and purpose (Hayden 2011).

The pragmatic/ideological spectrum offered by Hayden (2011) remains a relevant framework in which to consider international schools. The pragmatic ethos of "offering an English-medium education that will develop intercultural literacy" (Heyward 2002) and the acquisition of relevant technical knowledge, skills and attitudes to contribute to the global knowledge economy (GCD 2016, Heyward 2002, Lauder et al 2006, Tamatea, Hardy and Ninnes 2008) contrasts to the broader ideological view that incorporates a social vision of education (Marshall 2011) that aligns itself with such concepts as social justice and equality (Oxfam 2015, 2019), world peace (UNESCO 2019) and/or sustainable development (UN 2015, UNESCO 2016). The United World Colleges (2019) would be an example of this broader ideological view.

For many international schools, wherever they may find themselves on this pragmatic/ideological spectrum, there is a vision of a global or world citizen as an outcome of the international school experience (Clark and Savage 2017, Tamatea, Hardy and Ninnes 2008). For schools representing the ideological end of Hayden's pragmatic/ideological spectrum the concept of a global citizen seems a contradictory term. Since social justice and equality are values promoted within such schools, the dominating driving force of a global citizen defined by the global market economy is likely to represent a rather different view of the world. In adopting such rhetoric, and with pressure from external accreditation agencies

such as the Council of International Schools (2017) the logic of their own ideology is undermined (Hayden 2011).

Nonetheless, international schools are well placed within the global space to influence the changing landscape towards a globalised world (Bates 2012, Bunnell 2010). For individuals that are situated beyond nation state boundaries, such as those attending international schools abroad, citizen status and political participation as part of a civil 'obligation' to society becomes more problematic.

Thus, I draw the reader's attention to two key terms that are fundamental to understanding contemporary notions of global citizenship: the global citizen and interculturalism.

2.5 A CRITICAL REVIEW OF KEY TERMS ASSOCIATED WITH GLOBAL CITIZENSHIP

2.5.1 The Global Citizen

Just as there is no consensus for the term international school there is correspondingly no agreement on what constitutes an international student. Labels such as 'third culture kids' (Pollock and Van Reken 2009), 'global nomads' (McLachlan 2007), 'internationally mobile children', IMC (Ezra 2003), 'cosmopolitans' (Marshall 2011), 'transnationals' (Balarin 2011) and more recently 'proto'-global citizens (Gardner-McTaggart and Palmer 2018) describe young people who, for whatever reason, have found themselves being educated outside of their home nation.

As the global citizen establishes a socio-cultural meaning it becomes legitimised and carries with it a symbolic value (Bourdieu and Passeron 1990). In the context of international school education this value can be seen in terms of social, economic and cultural capital. In both pragmatic and ideological based international schools the global citizen status could be viewed as a token of exchange, highly valued in the global job market, making it a desired credential for families seeking positional advantage for their children, reinforcing the argument of an emerging group of global elites (Dvir, Shields and Yemini 2018, Hayden

2011, Heron 2008, Lauder et al 2006, Sassen 2002). This was evident in the introduction of the Global Citizen Diploma in 2011, emanating from within a consortium of global international schools. At its inception, the GCD was couched in terms of exclusivity and a global citizen that 'stands *out*' from the crowd, promising a competitive edge for university applications and the global job market. Interestingly, 2016 saw a shift in the GCD from 'stands out' to "be seen" (GCD 2016). Currently, the GCD is openly offered as a "descriptive credential" that is "designed to illuminate the best fit between students and the programmes and universities they aspire to" (GCD 2019) and remains in the domain of five international schools from Japan, India, China, Switzerland and Thailand.

As such, the concept of a global citizen, within the international school system, appears well situated within the global capitalist model of education (Balarin 2011) and capable of reinforcing privilege through a process of inclusion and exclusion.

2.5.2 Interculturalism

Global citizenship is layered with a plurality of indistinct meanings that emerge within related concepts such as interculturalism (Clark and Savage 2017). James and Steger (2014:423) suggests these "isms" as "particular representations of power relations".

Intercultural learning has become a central tenet within international education strengthened by its position with the International Baccalaureate Organisation (IBO) (Belal 2017) and its link with school accreditation. The Council of International Schools (CIS) is an example of how the accreditation process (CIS 2015) has positioned global citizenship and the process of intercultural learning at the centre of global education. This organisation is a powerful force for change in the international school community, with its 530 accredited schools (as of September 2019), expansive network of partners worldwide and close ties with tertiary education as proposed in their mission:

> *"CIS is a membership community working collaboratively to shape international education through professional services to schools, higher education institutions, and individuals. The CIS vision is to inspire the development of global citizens*

> *through high quality international education: connecting ideas, cultures and educators from every corner of the world" (CIS Mission & Vision 2017:5).*

Intercultural learning predisposes learning between different cultures in an attempt to understand and overcome differences. It is suggested as a prerequisite for working towards a global citizenship (Belal 2017) and "vital for achieving social cohesion and justice" (UN 2015). Heyward (2002) argues that international schools are in a unique position to shift the emphasis from nationality to culture and to strengthen the "intercultural literacy" (ibid:10) of young people attending international schools. Intercultural literacy refers to a person who:

> "possesses the understandings, competences, attitudes and identities necessary for successful living and working in a cross-cultural or pluralist setting. He or she has the background required to effectively 'read' a second culture, to interpret its symbols and negotiate its meanings in a practical day-to-day context" (ibid:10).

Heyward developed a multidimensional model for the development of intercultural literacy that involved six dimensions: understanding, competencies, attitudes, participation, language proficiencies, identities (ibid:16).

I have highlighted two claims to knowledge that hold relevance for the notion of a global citizenship: education as a vehicle for the 'shaping' of citizens and citizenship as a mechanism of exclusion that legitimises inequality. I discussed the context of globalisation and international schools and proposed two key terms that provide contextual insight for this research inquiry: the global citizen and interculturalism. I turn now to the notion of global citizenship.

2.6 GLOBAL CITIZENSHIP

Global citizenship is a concept that has no "master narrative or 'scripted' definition" to provide it with shape and meaning (Myers 2010:484, Yemini and Furstenburg 2018). There is no "unifying thread of nationalism", particularly significant within the international school network (Bagnall 2012:177) and no global political state or legal status in which to bind and position the citizen subject (Bagnall 2015, Bates 2012, Pashby 2011, UNESCO 2017).

Hence the suggestion that such a concept could be "rendered meaningless in practice" (Clarke and Savage 2017:415). Nonetheless, it would be naive to believe that this perceived lack of political structure is evidence of an absence of structural power relations within contemporary global society. Moreover, building on the work of Saskia Sassen (2002) who posited the notion of global cities as a system for the repositioning of "citizenship in practise" (ibid:4) more recent literature has suggested the formation of global cities as "subnational actors" of global governance (Kangas 2017:533). The World Bank suggests cities as the "drivers of the global economy", outperforming their countries in terms of economic growth by 72% (World Bank Group 2015). These urban areas act as "talent magnets", for "the human capital that is suggested as the modern urban economy's most precious commodity", this includes international schools and their students (Kangas 2017:547). This may go some-way to explain why it is that following the Brexit referendum (2016) that resulted in a 'yes' vote for Britain to leave the European Union, there were demands for London to become an independent State (Moore 2016).

It is important to acknowledge the contextual link between the emergence of the term global citizenship and neoliberal politics (Ball 2012). The complex, messy, networked connections of neoliberal politics lie beneath what is visible, the fine mesh of global networks; connecting, reconnecting, disconnecting. I draw on Ball's (2012) understanding of neoliberalism for research purposes as achieving economic growth and wealth creation through the deregulation of the economy from State control. This holds relevance in my research inquiry for both the Nation State and global education markets (Balarin 2011). Furthermore, the permeating effects of neoliberalism can be seen in Rizvi and Lingard's (2010) description of neoliberalism as the dominant social imaginary of contemporary society, understood as "a way of thinking shared in a society by ordinary people, the common understandings that make everyday practices possible, giving them sense and legitimacy" (ibid 2010:34). The 'shared' thinking and 'everyday practices' are reflective of a process of social constructivism, which in the case of neoliberalism has been criticised in terms of its individualising effect.

Global citizenship viewed as a social construct is situated within the realms of our social imagination (Anderson 1991, Bagnall 2015, Frye 2012, Kanno and Norton 2003, Marshall 2011, Myers 2010, James and Steger 2014) where the social is no longer seen solely in local

terms but includes a 'global' space. Education is one vehicle by which global knowledge and global societal ideals can be propagated (Mannion et al 2011). Global citizenship is thus presented as an essential component for 21st century education (CIS 2016, Clark and Savage 2017, Gardner-McTaggart and Palmer 2018, UNESCO 2017).

Within such systems it is difficult to discern moments of convergence when particular notions came to the fore. Globalisation and the global economy have certainly been enablers for the possibility of a global citizenship and employed the social imaginary to provide an important link from local, to national, to global. Nonetheless, two of the most influential forces for global citizenship in education are found in the Incheon Declaration: Education 2030 Framework for Action report (UNESCO 2016) and the Sustainable Development Goals, particularly Goal 4.7 (United Nations 2015) that recommend the mainstreaming of global citizenship and sustainable development education within "(a) national education policies (b) curricula (c) teacher education (d) student assessment" (UNESCO 2015:vi). Table 1 demonstrates the wide-reaching influence of these decisions on global education policy and the intertwining of different discourse strands.

In addition, new public/private partnerships (see https://business.un.org/) spearheaded by the United Nations have created opportunities for a lucrative global education market intertwining corporate sustainability and business. The 'United Nations Global Compact' (United Nations 2019) makes this goal explicit:

> *"global challenges – ranging from climate, water and food crises, to poverty, conflict and inequality – are in need of solutions that the private sector can deliver, representing a large and growing market for business innovation" (ibid).*

Figure 1 shows a webpage from the UN Global Compact entitled "Improving learning worldwide to benefit business and society" and demonstrates the close coupling between education, the UN and business highlighting the discursive strands of the global economy underlying such partnerships. A recent UK Government document produced through a collaboration of the department of education and the department for international trade: "International Education Strategy; global potential, global growth" (HM Gov 2019) is a

further example of the tight coupling of global education and the global market at the national level.

Figure 1 - UN Global Compact 2019

Global citizenship has been squeezed into existing conceptualisations of national citizenships whilst simultaneously erupting into a plethora of different imaginings (Clark and Savage 2017). In 2013, Oxley and Morris identified a typology of eight different forms of global citizenship based on cosmopolitanism and advocacy albeit reinforcing the ambiguity of such a notion. In the last decade there has been a continued effort to conceptualise global citizenship from a moral, neoliberal stance (Dvir, Shields and Yemini 2018) and within specific school contexts (Yemini and Furstenburg 2018) and yet there remains confusion. It is difficult to see how one could ethically take such a "kaleidoscopic" notion (Clark and Savage 2017:420) as the basis for education.

Global citizenship education (GCE) could be considered an umbrella term, an exploratory mechanism for understanding citizenship within the globalised world, and the individual citizens place within it. The problematic issues of the meaning of global citizenship are more often pushed to one side as leaders and teachers respond to the 'how' of GCE (Clark and Savage 2017, Mannion et al 2011), leaving a fragile platform from which to move forward. As research in this area becomes more contextualised and robust the 'imposition' of the 'global' in schools is shown to have far reaching consequences for the individuals and societies involved (Belal 2017, Blackmore 2014, Clark and Savage 2017, Emenike and

Plowright 2017, Yemeni and Furstenburg 2018). The possible exclusionary and class-based distinctions of global citizenship and the role of GCE are considered by Gardner-McTaggart (2016).

Gardner-McTaggert (2016) offered a pragmatic argument for GCE within the International Baccalaureate (IB) juxtaposing the roles of the International Baccalaureate, the global citizen, equity and "elitist social reproduction" (ibid:3). Whilst admitting the "distinction and privilege" afforded by the IB in international schools he rejects claims of elitist social reproduction. He concludes that the IB offers "a winning combination of equity and marketplace" (ibid:24). His justification is that the secular, denationalised and equitable form of GCE offered within the IB provides an equalising balance to the globalised cultural capital offered by the market driven international education of the IB school.

Gardner-McTaggart's perspective highlights the tension that exists in the relationship between the idealist values and the pragmatic reality of global citizenship within the technical economic instrumentalist agenda of neoliberal politics (Balarin 2011, Marshall 2011). Furthermore, recent studies have questioned the assumptive premise that the IB naturally fosters equity and justice and argue against Gardner-McTaggart's pragmatic rationalisation. The findings of a comparative study by Yemini and Furstenburg (2018:729) suggest the "inadequacy" of GCE in an IB international school in Israel, because it was "rationalised by an international audience and an IB curriculum" without the possibilities that exposure to the outside world has on shaping the perceptions and knowledge evident in the students who attended a public school (ibid:729). Furthermore, Belal (2017) conducted a single case study in Egypt and found that it was the diversity of the student population rather than GCE within the IB that was quoted as the most influential factor for students to develop international mindedness.

If we consider global citizenship education as a system set up for a specific purpose, a dispositive in Foucauldian terms (Jäger and Maier 2016), then it is likely there are wider implications to this phenomenon than the individuals concerned. As the gap in income widens between the rich and poor so there is less social cohesion within society and a proliferation of social injustices and inequalities (Heron 2008, Wilkinson and Pickett 2010). This view of global citizenship is reinforced in the work of Balarin (2011:355) and her

suggestion of "marginality" as the "hidden other of global citizenship". Balarin moves away from the normative discourse of global citizenship and individual agency towards a consideration of political and social structures. The individualistic values of the impoverished, marginalised group of young people living in slum areas in Peru, and their belief in "personal success through education" (ibid: 364) share similarities with the competitive individualism and personal responsibility promoted within the global education market (GCD 2016). Whilst Balarin's research acknowledges the permeating effects of neoliberal politics on the ways in which young people perceive the world around them, situated in a specific context, she draws our attention to the need for a broader, critical, political-economic perspective.

The underlying assumption of Gardner-McTaggart's argument is that global citizenship education will be able to address these societal socio-economic inequalities. A further proposition that is gaining status is that facilitating a global mindset is in itself an enabling factor to pro-social values making for a better world (Gibson, Reysen and Katzarska-Miller 2014, Hackett, Omoto and Matthews 2015, Reysen and Katzarska-Miller 2013).

What this demonstrates is that there is no agreement on what global citizenship is and therefore the term is, as Clark and Savage suggested (2017:415) "rendered meaningless", at least in practice. Rejecting the notion of a global citizenship liberates the researcher to look closer at the effects of living in a 'global space'. Clearing the smokescreen of language to reveal students lived realities and how their conceptualisations are shaped in specific contexts has the potential to provide insight into the significance of the 'global' for the individuals involved and for the wider society (Jäger and Maier 2016), providing an ethical starting point for how to respond to the 'global'.

In light of this new understanding, I modified my original research question:

Revised RQ: How are students' global subjectivities constituted through a process of social construction within my own teaching practice?

I now offer a critique of three interrelated concepts that originated from my critical analysis of the global citizenship literature: the role of the social imagination (Anderson 1991,

Fielding and Vidovich 2017, Frye 2012, Marshall 2011, Myers 2010, Rizvi and Lingard 2010, Rizvi 2011), the presence of a global consciousness supported by social connections and networks (Bunnell 2010, Calhoun 2003, Gorski 2008, Shultz 2007, Sklair 2001) and belonging; both a sense of belonging and belonging as a political entity (Anderson 1991, Bowlby 1969, Bates 2012, Calhoun 2003, Ignatieff 1994, Prabhat 2018, Sindic 2011, Skey 2013, Tanu 2018, Yuval- Davis 2006

Table 1 - Global citizenship policy documents: discourse strands

Policy Document	Definitions	Discourse strands
United Nations 2015 Transforming our world: The 2030 Agenda for Sustainable Development (UN 2015)	No explicit definition	Sustainable development Intercultural understanding Shared responsibility Character: Tolerance, mutual respect Peace Equality Prosperity
UNESCO 2016 - Education 2030 Incheon Declaration: Towards inclusive and equitable quality education and lifelong learning for all (2016)	No explicit definition	Sustainable Development Cultural diversity Human rights Gender equality Peace and non-violence Democracy Civic engagement
UNESCO 2017 - ABC'S of Global Citizenship Education (2017)	No widely agreed definition of global citizenship Global citizenship does not entail a legal status	Sustainable development Transformative education 21st century skills Values education Peace Individual and Collective responsibility
UNESCO 2019 - Educational content up close Examining the learning dimensions of Education for Sustainable Development and Global Citizenship Education (2019)	No explicit definition for global citizenship. GCE defined as empowering of active learners, for peaceful, tolerant world. Sense of belonging to common humanity. Interconnectedness between local, national, global	Building peace Sustainable development Greater justice, Social equity, Gender equality Education Cultural diversity Human survival and wellbeing
OECDb PISA 2018 - PISA: Preparing our youth for an inclusive and sustainable world – the OECD PISA global competency framework (2018)	No definition of global citizenship. Global competencies	Sustainability Assessment Global competencies Interculturalism Sustainable development Global economy and competition Collective wellbeing

Council of International Schools 2017 - CIS International Education: The Protocol for the Evaluation & International Accreditation of Schools (21 June 2017) CIS website: https://www.cois.org/about-cis/mission-and-vision - accessed 04 July 2019)	No explicit definition of Global Citizenship Global Citizen – "human beings who believe in responsible social action, inter and intra-cultural understanding and appreciation and are promoters of conflict resolution and peace"	Sustainability Interculturalism Individualism Conflict resolution and peace Ethics Values – moral citizen Character: Respect, understanding, empathy Skills: multilingual, leadership Service learning
Oxfam 2015/2019 - Education for Global Citizenship: A guide for schools (2015) OXFAM website: "What is Global Citizenship?": available from: https://www.oxfam.org.uk/education/who-we-are/what-is-global-citizenship (accessed 06.11.19)	Global citizenship: "encouraging young people to develop the knowledge, skills and values they need to engage with the world Global citizen – "someone who is aware of and understands the wider world - and their place in it…work with others to make our planet more equal, fair and sustainable	Sustainability Equality Fairness Global security Peace

2.6.1 Citizenship and the role of the social imaginary

Benedict Anderson's (1991) seminal work on imagined communities and the Nation State highlights the importance of the relationship between citizenship and the social imaginary. Anderson suggested that all communities of people, that do not involve face to face contact, are imagined. These imagined communities are not just made up games, rather they have evoked "deep, horizontal comradeship" (Anderson 1991:7) that, regardless of the inequalities and differences within people of a nation, have ultimately led to "so many millions of people, not so much to kill, as willingly to die for such limited imaginings" (ibid). This statement from Anderson is a powerful demonstration of how the social imagination provides space for a common understanding of the social world through everyday practices and discourse (Rizvi 2011). The social imaginary is a social phenomenon, constantly in flux, where meaning is contextual. It is a term that "describes the ways people act as world-making collective agents" (Rizvi 2011:229) and as such it is an important concept in how people make sense of the 'global' and their place within it.

The social imagination is not only employed by the individual to explore the myriad of possibilities for global practices now and in the future, it acts as a method for building on our lived experiences (Marshall 2011, Myers 2010). Furthermore, it enables consideration of the plurality of possible citizenship forms and cosmopolitan thinking (Frye 2012, Marshall 2011, Rizvi 2009). Marshall (2011) refers to the importance of identifying the imagined goal of the global citizenry, she refers to this as the "ideal" (ibid:3) and recognises the plurality of global citizenships in corresponding to "imagined communities, citizenships, global citizens and futures at work".

Specifically, in education, the term "aspirational identities" (Frye 2012) has been coined, using the imagination to create future identities to meet desired educational goals. The social imaginary is suggested as a means for "powerful others" to create other ways of being (Tanu 2018:13). This point relates to parents' positioning their children to ensure a competitive advantage in accessing high tier universities and the global labour markets (Dvir, Shields and Yemini 2018). The social imagination may operate as an essential lever to the broader neoliberal project of individual transformation (Yuval-Davis 2006), a "set of specific,

located and embodied practices" (Ball 2012:66) or as Burn's states acting "in the role of entrepreneur of the self" (Burn 2008:343).

Engagement with the 'global' requires more than aspiration. To envisage "a planetary social whole" (James and Steger 2014:422) the global imaginary requires 'meaningful interaction', an experience of 'learning by doing'. This is suggested through the service learning of CIS, or, where students are unable to access these opportunities outside of the classroom, the global is brought to the local classroom through initiatives such as the British Council's 'Connecting Classrooms' or the private digital platform of LYFTA's interactive story world where students are able to learn about "global citizenship with immersive human stories" and connect with others through a virtual reality experience inside the classroom.

2.6.2 Citizenship and Global Consciousness

The rapid advancement and accessibility of information and communications technology (ICT) has played a major part in the globalisation phenomenon reducing time and space to near instantaneous connections between people who are physically separated in terms of their geographical location (Ferguson and Mansbach 2012, Tran and Gomes 2017). This offers the possibility of establishing or maintaining relationships through virtual communities and social media networks and serves to open up new levels of imaginings for a global consciousness (Shultz 2007). The use of communication as a form of consciousness building is not new. Anderson (1991:36) refers to the role of "print capitalism" in building the "national consciousness" (ibid 1991:37) through "print knowledge" which enabled unconceivable "reproducibility and dissemination" (ibid: 1991:37). Ball (2012:5) suggests that the network is the "connective tissue" that provides "some durability to these distant and fleeting forms of social interaction". This highlights the importance of recognising young people not only as individuals but also as members of complex social networks (Machin and Mayr 2012). Furthermore, these social connections are important to collective solidarity (Calhoun 2003), which has been suggested to counter the individualist stance of neoliberalism (Balarin 2011).

2.6.3 Citizenship and belonging

"Belonging", either as an emotional and social attachment or a political act, imposed or chosen, emerges as a primary concept of citizenship and is a central theme for my research inquiry (Anderson 1991, Bates 2012, Bowlby 1969, Calhoun 2003, Ignatieff 1994, Prabhat 2018, Skey 2013, Yuval-Davis 2006). In the following, I offer a definition of belonging for my case study research design, both as a 'sense of belonging' and in terms of the 'politics of belonging' and their relationship with citizenship (Yuval-Davis 2006).

2.6.3.1 Sense of belonging

On a human level, the term 'belonging' may describe a sense of identification or "anchorage" with the self (Skey 2013:81), a group of people or the whole of humanity (Held 2014, Sindic 2011, Yuval-Davis 2006). Belonging has been described in psychological terms as a process of emotional attachment (Bowlby 1969, Ignatieff 1994) and about "feeling safe" (Ignatieff 1994:197), an essential human need (Maslow 1943), integral to wellbeing (Skey 2013, White 2010) and in sociological terms as underpinning social identity and culture. It has been suggested that the threat of loss or absence of belonging in this sense is associated with fear and has a negative effect on self-identity and social and emotional wellbeing into adulthood (Bowlby 1969, Pollock and Van Reken 2009, Yuval-Davis 2006). This point is particularly poignant for the group of students represented in this study who have lived within a boarding school for at least three years, separated from their parents and families, and for whom 'home' may be a complex and indistinguishable notion (Grimshaw and Sears 2008, Pollock and Van Reken, 2009, Sears 2011, Tanu 2018).

2.6.3.2 Belonging as a political act

Belonging is suggested as a political act (Anderson 1991, Calhoun 2003, Skey 2013, Tanu 2018, Yuval-Davis 2006) for both the individual and collective and has been posited as an imperative for citizenship agendas whether national (Anderson 1991, Skey 2013), global (Cho and Mosselson 2017) or cosmopolitan (Calhoun 2003, Nussbaum 1996) in nature. Yuval-Davis (2006) expresses the politics of belonging in terms of rights and entitlements and status but also suggests it acts as a mechanism of exclusion (Balarin 2011, Bates 2012, Yuval-Davis 2006). Balarin (2011) suggests that global citizenship has a "hidden other"

within marginalised sectors of the population. This concept of 'Otherness' is highlighted by Yuval-Davis (2006:204) who defines the politics of belonging in terms of boundaries that separate the "world population into 'us' and 'them'" and illuminates the co-constructive process of belonging in this statement:

> *"The politics of belonging comprises specific political projects aimed at constructing belonging in particular ways to particular collectivities that are, at the same time, themselves being constructed by these projects in very particular ways" (ibid 2006:197).*

Thus, I suggest that a focus on 'belonging' is crucial for the analysis of citizenship (Fielding and Vidovich 2017) and underpins the 'shaping' of citizenship, or "citizen in the making" (Pashby 2011:427) whether from a national, global or cosmopolitan perspective. Yuval-Davis (2006) offers an analytical framework for the study of belonging and the politics of belonging which I used as a starting point to explore the notion of citizenship for my research inquiry. This framework provides seven sub-topics for a more nuanced account of belonging: social locations; identifications; emotional attachments; ethical and political value systems; participatory politics; entitlements and status.

2.7 THEORETICAL FRAMEWORK

This research inquiry was designed within a social constructivist theoretical framework and draws on the work of Michel Foucault for its philosophical line of inquiry.

In this section, I will outline the relevance of a social constructivist approach for my research practice and critique the ontological and epistemological perspectives underpinning my choice of research paradigm. I will then discuss how and why I have chosen to align my work with Michel Foucault's poststructuralist approach of social constructivism. In so doing, I acknowledge that Foucault himself was reluctant to classify his philosophical and political stance in any specific terms and refused to offer a robust and structured theoretical framework from which one could verify the correctness of the research design (Allen 2012). This divergence from established systems of analysis and the prompting by Foucault for a more proactive approach that consists of choosing what fits best from the "tool box"

(Foucault 1974:523–524) is a legitimate concern for educational researchers and may partly explain the initial reluctance for them to draw on Foucault's work (Allen 2012, Olssen 2005). It is within this space that Jäger and Maier (2016) developed the methodological approach of dispositive analysis which builds on a Foucauldian theory of discourse and responds to the analysis of the power/knowledge/subject triad. Thus, a dispositive analysis of discourse is an effective methodological approach for my study, and I provide a detailed explanation in Chapter 3:10.2.

2.7.1 Social Constructivism and Poststructuralism

Whilst social constructivism is a longstanding approach to educational research (Berger and Luckman 1966); there is no clear consensus on its meaning (Dillet 2017, Hay 2016, Knoblauch and Wilke 2016, McPhail 2016). Social constructivism has been described and practiced as an ontological world view, that determines how humans shape the world around them (Detel 2015, Hay 2016, Searle 2005), an ontological 'institutionalism' that recognises the importance that context plays in the construction of social reality (Detel 2015, Hay 2016, Searle 2011) or an epistemological approach to investigating the nature of 'knowing' (Detel 2015, Hay 2016). Furthermore, this contemporary ontological and epistemological basis for constructivism has been rejected in favour of constructivism as a methodology (McPhail 2016) and as a "theoretical practice" (Dillet 2017:2).

Dillet (ibid:2) argues for poststructuralism as "theory and form", suggesting theoretical practice and artistic form provide a tangible experience for poststructuralist thought. He links theory with the use of media to "perform knowledge" (ibid:10) a useful concept for considering how the notion of 'global citizenship' might be shown in action. In contrast, McPhail (2016) argues for constructivism as methodology within the field of education, as a purely pedagogic approach to learning to avoid the "confusion" (ibid:295) that he suggests arises from "constructivism as a theory of everything" (ibid:310).

I suggest that the tension McPhail (2016) highlights is not so much that constructivism is a "theory of everything", but that it is a reflection of the postmodern shift within research practice towards the plurality of meaning and demonstrates the need for researchers to be explicit in their ontological and epistemological assumptions. In response to McPhail's

methodological stance for constructivism I would argue that it is precisely the blurred, uncertain and dynamic features of the social world that suggest social constructivism as an ontological and epistemological theory of knowledge (Berger and Luckman 1966, Detel 2015, Hay 2016, Searle 2005).

I will use a social constructivist approach to meaning making as the basis for exploring the notion of global citizenship with students' and educational leaders within my teaching context. The poststructuralist frame of Michel Foucault shapes the subjective perspective of my ontology (Foucault 1982, Foucault 1984, Foucault 1988a, Foucault 1988b, Harcourt 2007). From the ontological and epistemological perspective poststructuralism diverges from the modernist origins of constructivism, which sought to organise phenomena into categories for objective scrutiny and shifts to probe the complex processes of how individuals are constituted and constitute themselves as subjects (Beste 2006, Harcourt 2007). A poststructuralist approach aims to problematise a particular field of interest at a convergent moment in history (Dillet 2017, Harcourt 2007). It is this moment or space that Foucault suggests as the "historical present" (Foucault 1982:778) and Harcourt (2007:1) refers to as "slippage". This space is where we come to know a particular phenomenon and impose meaning on it (Clark and Savage 2017, Harcourt 2007) and is a relevant proposition for exploring global subjectivities within the space that has emerged from the process of globalisation. Problematisation within an 'historical present' contrasts with the modernist frame of finding solutions within historical continuities (Dillet 2017) and acknowledges the importance of critical thinking (Beste 2006, Harcourt 2007, Spivak 2012).

These different perspectives in understanding highlight the importance of providing a clearly articulated working definition for my own position within the constructivist research paradigm to avoid the confusion that derives from defining concepts in different ways (Wallace and Poulson, 2003). Thus, there are important assumptions about the social world that underpin my research and require further clarification. In the following section I will critique two underlying philosophical assumptions that have fundamental implications in relation to my own research practice.

2.8 ONTOLOGICAL ASSUMPTIONS UNDERPINNING THIS RESEARCH INQUIRY

2.8.1 Assumption 1 - Social reality is constituted by individuals

I view social reality as constituted by individuals through complex discursive and social practices including personal experiences and encounters with others across time (Beste 2006, Gash 2015, Peters and Besley 2007, Searle 2011, Yuval-Davis 2006). This stands in stark contrast to an objective view of reality where the world is understood to exist externally to the person. Thus, a subjective worldview acknowledges each individual, the student and the educational leader in this study, as a 'thinking' subject, making sense of the world around them through their personal experiences and interactions with others. From within the constructivist paradigm each person is capable of "assembling" (Gash 2015:6) and "co-constructing" (McPhail 2016:298) knowledge from the possible choices open to them. Foucault situates knowledge within social power relationships, suggesting the subject is both constituted by these relations whilst simultaneously contributing to his or her own status (Barnes 1988, quoted in Kusch 1991:153, Beste 2006, Dillet 2017).

If we accept the claim that social reality is constituted by individuals, then this subjective view extends to my role as researcher and highlights the influence my actions and experiences may have on research design and interpretation of data (Crossley, Arthur and McNess 2016, Maxwell 2005).

To understand how young people, in the bounded setting of a specific international school in Switzerland, conceptualise their citizenship within both the national and global spaces there is a need for sensitive exploration (AERA 2011, BAAL 2016, BERA 2011). Thus, my study takes an emic approach, i.e. one that probes understanding from the 'inside', from the students themselves in this study, as opposed to an etic approach that seeks to measure objectively from the 'outside', enabling the process of interpretation (Cohen, Manion and Morrison 2000, Schwandt 2007).

I find the constraints of this dualist view of insider/outsider research limiting and prefer to situate my research within boundaries that are "permeable, less stable and less easy to draw" (Crossley, Arthur and McNess 2016:22). Thus, my own instrumental position as both

educator and researcher (Locke, Silverman and Spirduso 2010), requires continual scrutiny and proactive measures to avoid claims of unintentional researcher bias, which may stem from my choices for study design and findings, and 'reactivity' based on my influence with the students in my teaching context (Delamont 2018, Mangat 2018, Maxwell 2005,).

I recognise that I bring to this research a constructed, contextualised experience of understanding of citizenship, in particular my own ideas and conceptions that stem from exposure to the discourse of the global citizen literature and through my lived experiences. Personal responsibility and self-awareness are key to reducing the possibility of this researcher bias (AERA 2011, Locke, Silverman and Spirduso 2010). This will involve designing a system of checking and self-reflective critique. This dynamic, and interactive process within a qualitative, interpretative research paradigm serves to facilitate the trustworthiness of any knowledge claims arising from my findings (Schwartz-Shea and Yanow 2013). To illuminate the ethical considerations for this research inquiry, I will keep a reflective journal and critically engage with my own ideas and questions throughout each stage of the research journey (Holliday 2007, Maxwell, 2005).

2.8.2 Assumption 2 - Social reality is nonlinear and historically contingent

The theoretical framework for this research inquiry has at its core, Michel Foucault's philosophical question "What are we today?" (Foucault 1988c:145). In response to this question, Foucault asserts an historical line of inquiry which rejects a search for origins or a teleological stance of a future orientated purpose for human life. Rather he seeks to analysis the relationship between thoughts and practices in Western society.

In Archeology of Knowledge (2002) Foucault uses the term 'planes' to demonstrate the way in which various domains of knowledge converge at different points based on a series of discontinuities that open up spaces for new ways of thinking. It is at these historic contingent points that he suggests some ideas are surpassed by others, changing the course of what we come to believe. In this way, postmodernism challenges the traditional ontology of current Western thought that presents knowledge in a linear formation, stemming from a causal origin, punctuated by certain key historical events, towards an imagined future projectory (Harcourt 2007, Wodak and Meyer 2016).

If one accepts this philosophical line of inquiry, that there are no 'givens', that there is no inevitable future path, and that uncertainty is part of a pluralistic present, then arguably it opens up new ways of thinking and possibilities for action (Harcourt 2007).

If we accept the poststructuralist position of problematising a phenomenon from its 'historical present', it is possible to gain an understanding of Foucault's "exclusion of the concept of ideology" as the basis of critique (Howarth 2000:79). For Foucault ideology situates itself as an opposition to a certain 'truth' (ibid 2000). The role of the intellectual is seen not to challenge this political position, where the choices have already been defined, but to exclude the possibility of reinvesting in the power mechanisms they seek to reject. Howarth (2000:79) clearly articulates this purpose: "to see historically how effects of truth are produced within discourses which in themselves are neither true nor false".

Thus, this line of inquiry steers the researcher's gaze towards a particular space and enables alternative explanations about how it is that the phenomenon under scrutiny came into being at a particular time in history. It shifts away from an exploration of ideology to enable new ways of thinking about social and political life. Allen (2012:5) suggests that: "Foucault's contribution to the study of education, as a social and political institution, should be understood in this light". I suggest it is the emphasis on the social and political institution of the school, within the broader context of global education, rather than the search for power within an elusive ideological perspective that will provide new questions and different understandings for the possibility, or not, of a global citizenship and furthermore a possible 'global citizen' identity.

Having situated this research inquiry within the postmodernist, poststructuralist research traditions and explained two particular ontological assumptions that will underpin this study, I will further discuss why I have chosen a Foucauldian approach to inform my work.

2.9 FOUCAULT IN EDUCATIONAL RESEARCH

My research inquiry is informed by the work of Michel Foucault. Foucault worked across subject disciplines e.g. historical, philosophical, social, political and economic to critique

social power relations and expose the points of emergence at which different domains of knowledge may converge and disrupt the balance of power. His in depth, genealogical study of the institution of the prison and the prisoners within is an example of this breadth and shows how the nature of the prison, both physical and social, enables and constrains certain ways of knowing and doing (Foucault 1977). This merger of subject disciplines acknowledges contemporary society as a "pluralistic universe" (Olssen 2005:382) and provides a broader base for the critical analysis of complex structures, essential for critical research within the domain of international education.

Criticism has been levelled against Foucault that in his rejection of normative universal values his work demonstrates a moral relativism (Chomsky 2015). Foucault responds to this in his later works on the "ethical engagement of self" (Foucault 1988b, 1988c, 2000) and reveals the importance of the relationship between caring for oneself and others:

> *"The care of the self is ethical in itself; but it implies complex relationships with others insofar as this ethos of freedom is also a way of caring for others" (Foucault 2000:287).*

This relational ethic has prompted the foundation of the contemporary studies that engage with the ethical dimension of educational research (Christie 2005, Harcourt 2007, Niesche and Haase 2012) and provides a relevant and meaningful analysis for my own research inquiry for the following reason.

It is not only in the existing theories of globalisation or global citizenship that a more nuanced understanding of global citizen identity will be found rather "we need a historical awareness of our present circumstance" (Foucault 1982:778), and to use "the forms of resistance against different forms of power as a starting point". This emphasis on forms of resistance is offered to illuminate "power relations, locate their position, and find out their point of application and the methods used" (ibid). This is what Foucault refers to as "the antagonism of strategies" (ibid).

In applying a poststructural, critical approach to my research inquiry and drawing on a Foucauldian perspective, I believe this theoretical framework will provide the reflexivity

and reflection (Holliday 2007, Spivak 2012) needed for the "forms of resistance" (Foucault 1982:780) to emerge from the young people themselves. These conceptualisations will be the catalyst on which I hope to offer my critical analysis and discussion and make a valuable, and meaningful, contribution to knowledge. Stake (1995:16) reflects on this point in a practical way when he suggests the use of "issue questions" for his primary research questions: "I don't think it is a fixation on failure, rather a belief that the nature of people and systems becomes transparent during their struggles" (ibid). It is through the use of critical theory that poststructuralism has been proposed as a "theory of emancipation towards a more equitable society" (Olssen 2005:366).

2.10 CONCEPTUAL FRAMEWORK

Building on my theoretical framework that demonstrates the connection with a postmodernist paradigm (Maxwell 2005), I have integrated the three concepts of social imagination, group consciousness and belonging, and offer a visual schematic representation of how social power relations and knowledge-making frame the process of belonging for the global subject, essential for the concept of citizenship (Yuval-Davis 2006) (see Figure 2):

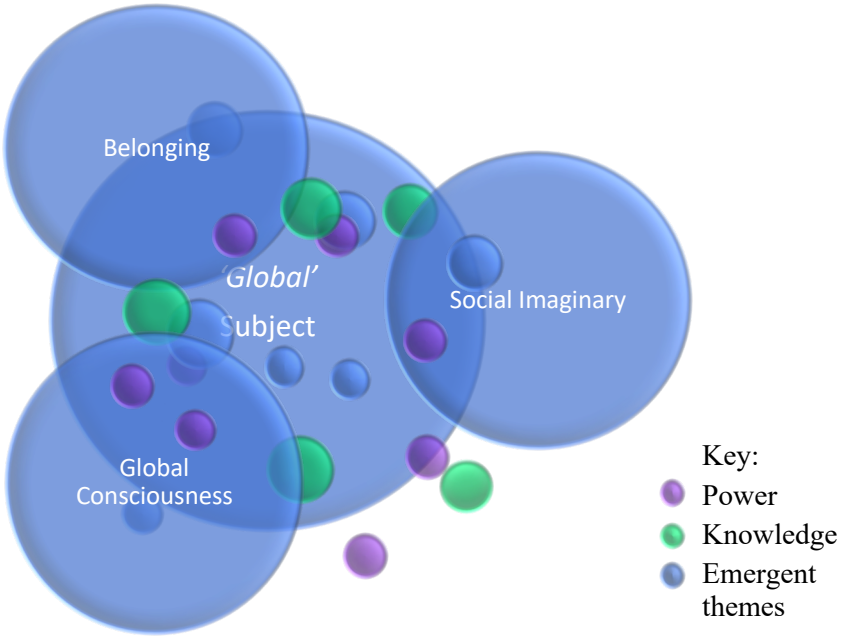


Figure 2 - Schematic representation of how social power relations and knowledge making frame the process of belonging for the global subject

These concepts, and the relationship between them, form my tentative conceptual theory (Maxwell 2005:33) which acts a guide for my research design. Figure 2 demonstrates the relationship of the three concepts: belonging, the social imaginary and a global consciousness to the construction of the 'global subject'. The transparency of the bubbles has been purposefully set to show the dynamic properties of such a process. The smaller, green bubbles represent the discursive positioning and practices of citizenship gained through knowledge 'making'. The small purple bubbles represent the notion of power as omnipresent emerging within social power relations. The power relations are not precisely positioned, rather it is the purpose of this research inquiry to "locate their position and find out their point of application and the methods used" (Foucault 1982:778). The small blue bubbles acknowledge the possibility of emerging themes from the participants own understandings, an essential feature of this exploratory study. The diagram has no boundary, representing the uncertain and chaotic nature of postmodernist thought and is designed to suggest convergence in context.

The conceptual framework is designed to support the formulation of pertinent questions for the case study interviews to ensure relevant data is collected in response to the overarching research questions (Yin 2009). I recognise this structured approach as a starting point only,

as crucial to this interpretative case study design will be listening to the narratives of the students and key actors in the school to gain fresh insights and to remain open to the emergence of new themes or the development or rejection of others (Yin 2009).

2.11 SUMMARY OF CHAPTER 2

In summary, if one accepts the collective assumptions: that being 'global' is an essential element of twenty-first century living (CIS 2017, 2019, Gardner-McTaggart and Palmer 2018, IBO 2019, OECDa 2018, Oxfam 2019, UN 2015, UNESCO 2016, 2017); that education systems are a vehicle in which to influence what young people know, think and do in terms of their citizenship subjectivities; and that this social construction is highly contextually dependent, the significance of the transformation of student subjectivities through the implementation of global citizenship education within schools is offered as a highly sensitive and contentious undertaking.

As an international educator and leader working in the international school system, a global perspective is a fundamental part of how I react to and with the world around me. It is easy for me to take for granted the 'global' when surrounded by diversity in people and languages. Education moves and is being moved within the context of globalisation, from national to global, both structurally, politically and within the human consciousness. However, it is important to highlight that this is not a global phenomenon for all individuals or groups of people and that it is not a lived reality for many people in the world (Rizvi 2008).

Thus, rather than accepting the globalising discourse of global citizenship as a 'fait accomplis', I will take a step back and critically explore how the element of the 'global' has established itself within my teaching context in an international school in Switzerland and how this is shaping students' experiences and subjectivities. I will explore this concept with the students, leaders and teachers in order to consider the impact and broader significance of implementing a global citizenship education without first fully understanding what it is I am influencing. I therefore propose four overall research questions.

2.12 RESEARCH QUESTIONS

At the end of Chapter one, I stated my revised, overarching, research question: "How are students' global subjectivities constituted through a process of social construction within my own teaching practice?" (Ch:1.7). In order to answer this question and in relation to the broader notion of a possible global citizenship, I need to gain a deeper understanding of how global citizenship is conceptualised from an organisational and participant perspective. The Foucauldian approach that I have outlined in my theoretical framework prompts me to explore the social power relations and the ways in which these are socially co-constructed between the school and the participants e.g. leadership and students, in order to influence the 'global' subjectivity of the student. Thus, the preceding critical review of the substantive and theoretical literature has led me to formulate the following research questions which will drive my study henceforth:

RQ1: How do participants in my teaching context conceptualise 'global citizenship'?
RQ2: How are students' global subjectivities constituted within my teaching context?
RQ3: What significance does this have for my teaching context?
RQ4: What consequences do these conceptions of the global have for the shaping of society more broadly?

RQ1 engages the students and school leadership directly in their own conceptualisations of citizenship, allowing exploration of the meanings a possible global citizenship may hold for them. I seek to gain fresh insights of the students' lived realities and understand the co-constructive processes that inform these conceptualisations.

RQ2 reflects the Foucauldian social constructivist approach of this research inquiry acknowledging how the lived experiences and daily practices of students living and studying in the boarding school context come to understand their place in the 'global' world.

RQ3 responds to this 'subjectification' by asking what the implications are for the social organisational structure of the school and ways in which students interact with this structure to meet their own needs, desires and wants.

Finally, RQ4 relates to Jäger and Maier's (2016) question as to what consequences these findings may have for the shaping of 'global' society. This is particularly poignant when considering Bunnell's (2010:352) prediction that an "elite 'class-in-itself' served by 'international schooling' might develop a class consciousness, forming a 'class-for-itself". It is hoped the data generated from the school context and critiqued within the wider influences of local, national and global education policies, combined with the theoretical and conceptual framework of the case study design, will enable the analytic generalisations necessary for a reflective analysis and critical discussion.

Investigating the constitution of student subjectivities as they relate to the 'global' requires the exploration of students' lived realities within the boarding school and justifies the choice of a single-case study research design. In Chapter three, I introduce the research design methodology and planned data collection techniques.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 INTRODUCTION TO CHAPTER 3

The purpose of this chapter is to provide a clear explanation of the procedures and to justify the decisions I made regarding my methods of data analysis. I start by introducing the research setting. I then discuss the research strategy and single case study research design followed by a brief but succinct account of the participants. Next, there is a detailed account of the methods and procedures of data collection based on Braun and Clarke's (2006, 2019) 'reflexive thematic analysis'. Finally, a discussion of how the study meets the quality criteria of credibility, dependability, confirmability and reflexivity, is followed by a consideration of the ethical issues involved.

3.2 RESEARCH SETTING

The single case in my research inquiry is an international school in Switzerland. Henceforth, I shall refer to the school by means of the pseudonym of Bathsby in order to protect the anonymity of the school and the members of the school community (BERA 2011:7).

Bathsby is a private, 'for-profit' boarding and day school, regularly rated as one of the most expensive boarding schools in the world. There are around 100 boys and girls, aged 12-18, from circa 35 different countries, making it a small but highly diverse school community. The small numbers of day students, nine in total for the year 2018/19, come mainly from parents who have moved to Switzerland after gaining employment within the many multinational companies represented in the region. In addition, there is the possibility of a stand-alone grade 13 and short stays for people wanting to gain experience of living and studying in a diverse international boarding school in Switzerland. The international community of the school is reflected in the global representation of the 21 members of the faculty and other school employees.

The academic programmes, taught in English, consist of the British iGCSE's, international Advanced levels and the American High School Diploma complimented by standardised

assessment testing (PSAT, SAT) and language testing including the iELTS and DELF examinations. Citizenship appears in the curriculum within the PSHE classes for grade 8 only and is referenced in the subject unit planners which represent the overall subject curricula. Bathsby is a non-selective school in terms of academic level. The admission process is managed by the academic Deputy Director, in discussion with the Director. Students and their families are encouraged to visit the school to ensure a 'good fit' within the small community, a position reflected in the Director's statement during our interview: "We must accept the students only if we can offer a suitable programme. It's not possible to accept students for money, for benefit, for business" (1LD:236-237). Nonetheless, with annual fees of between CHF 77'000 – 86'000 (circa £64'950-£72'500 at July 2019), there is a form of financial selection.

The school offers an element of uniqueness within the context of international schools as it is owned by the founding family and has been in existence for over 130 years. Family owned schools are becoming rare in Switzerland as they increasingly find themselves in a market dominated by global education consortiums such as Nord Anglia Education who have, for example, acquired five schools in the region within the last few years.

Situated in the French-speaking part of Switzerland, the school is positioned within an affluent neighbourhood of a large city. On entering the school, the privileged setting of this historic heritage site is impressive. The school is located on a hill overlooking an outstanding area of natural beauty across Lake Geneva towards the mountains of France. The campus is small and tranquil with pristine grounds and gardens and the hidden modernity of a state-of-the-art multi-purpose hall.

The school has transformed itself over time to respond to the needs of the global economic market (Leader4 2019) whilst guarding a 10% nationality quota system that limits any one nationality to ensure the cultural diversity of the school community. As a private Swiss enterprise, this global customer base has enabled the business to cope with the ebbs and flows of the different political and economic issues in different parts of the world over the years (Leader4 2019).

The school operates within the national context of private schools in Switzerland and the wider global education system, with a limited impact on the local, State, education system. Contrary to the rising demand of host nation students into international schools within the global international schools' system (ISC 2020), the majority of Swiss students, around 95%, attend State school (CDIP 2020). This particular point prompted me to explore the relationship between private and public education in Switzerland to understand the positioning of the school within the Swiss education system.

Switzerland is a federal republic and public education is a "government responsibility" delegated to the 26 Cantons and their municipalities (CDIP 2020). In contrast, there is no federal legislation that governs private education to the same extent as public education and each Canton differs in its responsibilities.

The term 'international school' has been part of Bathsby's title since the early 2000's. Nonetheless, Bathsby's target market has consistently aimed to attract students from abroad maintaining the diverse mix of nationalities and cultures since its foundation (Swann 2007). This policy is consistent with the historical claims that "Swiss schools were divided into day schools for the Swiss and boarding schools for foreigners" at the end of the 19th century (ibid:8). Swann (2007) demonstrates the early 'commodification' of Swiss boarding education and the historical intertwining of discourses from education, business and tourism. An advertisement appearing in the magazine, Country Life (1947) and the Swiss Federation of Private Schools (SFPS 2019/20), are examples of the symbiotic pairing of private education and Swiss tourism that continues to the present day. These advertisements promote "Switzerland - famous for its schools and colleges" (Figure 3), and the more contemporary message promoting Swiss branding of "Private Education - Made in Switzerland" (SFPS 2019/20) (Figure 4):

Figure 3 - Advertisement for Swiss education appearing in the magazine "Country Life" (1947)

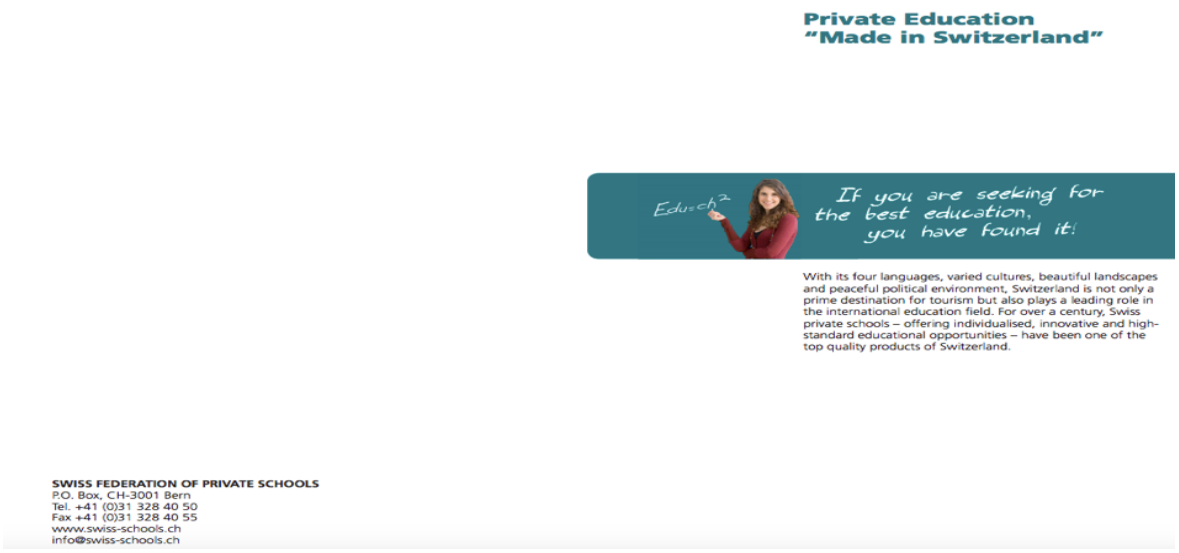


Figure 4 - Advertisement for Swiss Education from the Swiss Federation of Private Schools (SFPS 2019/20)

3.2.1 Affiliations and Accreditations

Bathsby has several national affiliations and global accreditations that attest to the quality standard of an established and reputable private school in Switzerland (Figure 5):

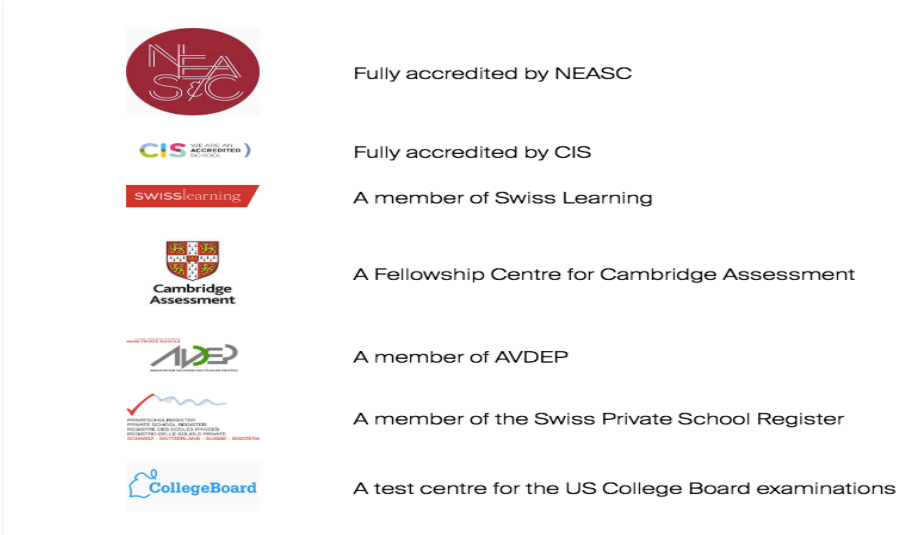


Figure 5 - Bathsby's Accreditations (School Website 2019)

Bathsby is a school whose mission statement seeks to reflect the ideological end of the spectrum of international schools (Hayden 2011) in its goal for international understanding (Philosophy and Objectives 2017). The school has been externally accredited by the Council of International Schools (CIS) and the New England Association of Schools and Colleges (NEASC) since 1983 and thus, has a requirement to align itself with the CIS's drive for the development of global citizenship and intercultural learning outlined in the revised international accreditation process (CIS 2017). This international/global duality represents a possible site of tension since the two concepts are based on different ontological assumptions; an international approach that recognises the 'Inter-National' relationships that underpin it, is juxtaposed with a global dimension that is premised on a trans or supra-national approach (Tran and Gomes 2017). The CIS does, however, make it explicit that the definition of a global citizenship should be a "school defined, contextually-appropriate definition of global citizenship". Bathsby does not have such a definition in place.

3.2.2 School governance

The family owners and the Director of the school form both the Board of Directors and school governing body. Prior to 2007 the owner lived in the school and had been the School Principal for 40 years. The current owners live independently and are the first generation to do so, although their childhood home was on campus where they were raised by their parents (School blog 2013). The 'family' connection is part of the school's ethos and features prominently on the school's website. "Developing a sense of community by sustaining the

family atmosphere" is the first of four components of the school's 'Philosophy and Objectives' (2017). The President of the board maintains a closer relationship with the school providing a 'presence' at important formal occasions such as graduation ceremonies and staff gatherings at the start and finish of the academic year.

3.2.3 Access to the school

Working at the school has enabled me to access this privileged and private space and facilitated access to a sector of the education market that is underrepresented in the academic literature.

The school was open to supporting my request to follow a doctoral programme and agreed to finance the tuition fees. Negotiating access to participants for the research inquiry, in particular the students was unproblematic. Initially, access to all members of the leadership was agreed, although one key leader initially agreed to be interviewed but later declined. My request to inform parents and invite them to contact me if they wished to contribute to the study was also declined. As the Director acts in the capacity of 'in-loco parentis' I was able to gain consent for the participant interviews, although parental involvement would no doubt have added a key dimension to understanding student subjectification within the boarding school.

In order that my field relations were conducted in an ethical manner and that I was able to differentiate my role from employee to researcher during the school day, I sought permission for protected time to carry out interviews and permission was granted from the Director in the August of 2018, prior to the commencement of the study.

3.3 QUALITATIVE RESEARCH STRATEGY

The purpose of this research inquiry was to respond to the overarching research question and supplementary questions that explore participants conceptualisations of global citizenship and how the school environment might influence the shaping of students' 'global' subjectivities within a specific context at a particular time and place. A qualitative research strategy seeks to understand the participants own view of reality within a specific social

context; how they make sense of the situation and what meaning this holds for them (Maxwell 2005, Richards 2015, Silverman 2014). This qualitative interpretative approach between the researcher and the participants is chosen for its ability to yield "rich data" of the phenomenon at hand (Maxwell 2005:110). It is a process of collaboration between the researcher and participants (Richards 2015). A research strategy based on a qualitative approach to research was therefore the preferred and most relevant approach for this small-scale case study. I acknowledge participant interviews alone would not have gained sufficient understanding of the everyday practices that influence the social construction of the students' reality. This is to be found in my own participation and observation of these practices and in analysing relevant documentation that seek to structure the students' day and night existence within the school and the boarding houses (Richards 2015, Silverman 2014).

3.3.1 Qualitative case study research design

In this section I discuss the case study design used for my research inquiry. First, I offer a definition of a case study and the justification for its use for this study. Secondly, I discuss the strengths and limitations of such an approach before moving forward to the section on procedures and methods of data collection.

3.3.2 Definition and Justification for using a Qualitative Case Study Research Design

A case study research design can be defined as a qualitative inquiry that seeks to understand a contemporary phenomenon in its 'real-life' context (Baxter and Jack 2008, Stake 1995, Yin 2018). As Stake (1995:2) states simply: "A case is a specific, a complex, functioning thing". Case study research is conducted within a bounded context, using a variety of data sources (Miles and Huberman 1994, Stake 1995, Yin 2018).

Since my goal was to explore participants understandings of the contemporary notion of global citizenship in RQ1 (Ch 2:12) and how students' global subjectivities are constituted in the context of a private, boarding, international school in RQ2 (ibid), I chose a single-case study with embedded units (Baxter and Jack 2008, Yin 2018). The 'embedded' units of analyses were primarily the students and key members of the leadership team. This enabled

data to be analysed within, between and across the individual subunit analysis providing the broader understanding of the experiences of the participants and understanding of the concepts that I wished to explore (Baxter and Jack 2008).

A single-case study research design (Baxter and Jack 2008, Yin 2009, Yin 2018) enabled a deeper understanding and fresh insights into the complex social phenomenon of 'global' citizenship, and its co-construction the school. The unique interaction between the participants was crucial to understanding the "human experience" within their lived reality (Stake 1995:39).

The case study is exploratory in its nature and revelatory in its expectations of interpreting and understanding knowledge in context (Flyvbjerg 2006). Further to Yin's (2018) use of an exploratory study as the basis for further research, I use the term exploratory to indicate a desire to ensure "that the essence of the phenomenon is revealed" (Baxter and Jack 2008:545). For my case study, this 'essence' relates to the subjective experience of the students in their shift towards a global dimension for their lives.

The interpretative approach of the single-case study responds to the principal '*how*' of my overarching research question and the exploratory nature of my research inquiry. To enable this process, I was initially drawn to Yin's (2009, 2018) case study research design and methods to provide a logical and rigorous framework for my case study. This framework acts as a guide to achieve the aim of producing an "exemplary case study" (Yin 2009:185). Exemplary in this context refers to a case study that not only has excellent methodological technique, but that produces a significant, complete, engaging study that considers alternative perspectives and displays sufficient evidence (Yin 2009). In contrast, as I moved forward with the research design and began to read alternative methods and gain more confidence in my ability as a researcher, I found authors that seemed to reflect my own philosophical stance towards qualitative methods (Bazeley 2013, Maxwell 2005, Richards 2015, Stake 1995). Stake (1995) for example, provides a more personal approach to understanding the flexibility that case study research requires and I have found this provided me with a counterbalance to Yin's (2009, 2018) often, 'rigid' expectations.

Finally, the field work required in case study research allows for direct observation and interpretation of the meaning of a concept from multiple perspectives within the case (Baxter and Jack 2008, Stake 1995, Yin 2018). This holistic perspective attempts to encompass the multidimensional realities required to understand the global citizenship phenomenon as an integrated whole rather than a few arbitrary strands of meaning woven together and meaning imposed (Stake 1995).

Initially, identifying the 'case' had posed a problem. At the beginning of my research inquiry I had wanted to focus solely on the students' perspectives, knowing that citizenship can be a problematic issue for some students in my teaching context. Bazeley (2013) provided helpful guidance on this particular issue and enabled me to clarify what the case was in my study. As my theoretical interest and research questions were aimed at understanding how the everyday practices and social interactions constrained and enabled the construct of the students' global subjectivities, the case needed to be focused at the level of the school as an institution. This enabled me to identify the participants as the "embedded units of analysis" (Baxter and Jack 2008, Yin 2018). Identifying the case type can be a common difficulty (Stake 1995, Yin 2018). Had I opted for an ethnographic research design where the focus was aimed specifically at gaining a deeper understanding of the students' conceptualisations only, then the case would need to be situated at the individual level. Whilst I would have been able to engage critically with RQ1 regarding participants conceptualisations of global citizenship, this approach would have limited my ability to consider the broader insight of the 'shaping' of global subjectivities in context, that I was seeking in RQ2. This wider perspective enabled me to consider further the significance of my findings for society more broadly as proposed in RQ3 and RQ4. After speaking with my supervisor and reflecting back to the reasons for this study I realised that the students' conceptualisations alone would not provide the insight I was seeking.

3.3.3 Strengths and limitations of the single-case study research design

The single case study research design enabled different levels of investigation within the contextual boundaries of the school (Yin 2018). The strength of the case study was found in working closely with students' and key actors to elicit rich descriptive narratives (Silverman 2014) and in the opportunities for informal observation that working at the school offered.

This emic approach to data collection facilitated meaning from the participants themselves through participant interviews and informal discussion and highlighted the interplay between the different actors and the organisational structure (Richards 2015). Furthermore, I collected non-linguistic data from a number of data sources (Baxter and Jack 2008, Stake 1995, Yin 2018) including relevant policy documentation, informal observations in the classrooms and in the school. This "multi-faceted" approach provided a holistic perspective to understanding (Baxter and Jack 2008:544).

One of the criticisms of case study research is the potential problem of researcher bias. Rather than viewing my close relationship with the participants as a negative factor for the case study design, I viewed this as a position of privilege, an opportunity in which to obtain a "sophisticated" construction of a "clearer reality" (Stake 1995:101). I have established a trusting relationship with the student participants during my long-term engagement at the school and ensured my role as researcher was explicit within the school community and in my interactions with the participants individually. Nonetheless, I recognised the problematic of being an 'insider' to the research process and developed processes of analytic reflection with my relationship with the data (Richards 2015). I achieved this through my continuous use of timely field notes and a digital file of reflective memos (Bazeley 2013, Maxwell 2005, Richards 2015).

Notwithstanding the difficulties of time, extra resources and access that a multi-site case study would impose, the consideration of a multi-site case study rather than a single case is stated as a providing a more "robust" research design, strengthening the findings from the study (Yin 2018:55). In my introduction, I supported the call for researching global citizenship in context (Balarin 2011, Marshall 2011) and I would argue that the research findings from this single case study have contributed new understandings of the global citizenship phenomenon precisely because of its single case setting.

3.4 PROCEDURES OF DATA COLLECTION

This section gives an overview of the data collection procedures used. I introduce the field log (Appendix 1) and case study protocol (Appendix 2). This is followed by a detailed account of the step-by-step procedures for each data set.

The importance of a clearly defined analytic strategy (Yin 2018) prior to data collection, in case study inquiry, is reinforced throughout the academic literature (Baxter and Jack 2008, Miles and Hubermann 1994, Stake 1995, Yin 2018). One strategy proposed by Yin (2018:93) is the formulation of a "Case study Protocol", which details the procedural details of the case study. Yin (ibid) proposes the overall goals of the protocol as an outline of the entire process of the case study from the preliminary overview to proposing a possible outline of the finished case study report. Whilst I felt it inappropriate to plan the case study report at this point, the planned approach to data collection prior to fieldwork and the detailed outline of participants were useful tasks providing a clearer idea of the process. My case study protocol was designed as a guiding document only (Figure 2).

The on-site fieldwork needed to take account of the academic school year. Whilst I had gained 'verbal' agreement for the interviews from the Direction of the school in September of 2017, it was not until the following summer that I was in a position to start interviewing. The academic year is short, starting at the beginning of September and ending in June. As I was familiar with the 'rhythm' of the school year, I was acutely aware that I must complete the interviews before the 'mock' exams in February, as it would be difficult for the students to give up their time just prior to or after that period as the official exam preparation would start.

I was naive in my assumption that access was a given, but I quickly realised that negotiating access is a continuous process (Maxwell 2005), and that the reality of interviewing students and leaders in the workplace was not as straightforward as it had seemed. The Direction declined my request to involve the parents and sought a level of reassurance concerning the study. They asked for the interview questions in advance and wanted to verify the email that I had planned to send to the teachers. I gave them the first draft of my questions. I shared the email to teachers (Appendix 3) and was given positive confirmation that I could continue. Thus, I was able to complete the interviews and observations from October 2018 to mid-January 2019 as shown in the field log (Appendix 1).

My work at the school is multi-faceted. I work directly with students in the classroom teaching PSHE, one-to-one in university and emotional guidance, and act as a wellbeing

coordinator across health, teaching and learning and boarding. This familiarity with all members of the school community has provided a privileged insight into the functioning of the school at its different levels and how data may be made (Richards 2015:43). This is one reason why it was possible to undertake the fieldwork in a relatively short time as there was no period of familiarisation. Nonetheless, whilst I did not physically 'enter' the research field, my role as a researcher was a distinct change within the school community. A particularly illuminating moment for me was whilst researching the history of the school when I discovered Swann's (2007) thesis regarding Swiss schools which gave me a distinctly different perspective on the significance of the privileged setting in which I worked. This prompted me to re-orientate myself to the school by taking an 'observation walk' around the campus to reconsider the social-spacial dimensions of the school. This was a useful exercise to situate myself as 'researcher' and reflect on the types of data that would capture the essence of the daily practices and interactions of the students; learning in the classroom, living in the boarding and the written organisational documents, policies and 'rules'. Furthermore, I felt a 'duty of care' to ensure my researcher role was explicit with the school Direction and asked specific permission for protected time to carry out interviews during my working hours, which I was granted.

3.5 METHODS OF DATA COLLECTION

In this section, I introduce my methods of data collection. My methods were purposefully chosen. I anticipated the information I might be able to collect from each method and to what extent it would provide the data I sought (Maxwell 2005). The methods of data collection were therefore multiple to reflect the complexities of my conceptual framework (Ch 2:10): social imaginary, global consciousness and belonging, as central constructs of global subjectivities. Furthermore, multiple sources of data gathering were required to explore the extent that the school serves to construct a common understanding of the social world through everyday practices and discourse (Jäger and Maier 2016, Rizvi 2011).

With the dual perspectives of daily practices and social interactions in mind, and the importance of analysing the linguistically and non-linguistically performed discursive practices the data was gathered through the following methods: Semi-structured participant interviews with five members of the school leadership and 18 students in grades 11 and 12;

impromptu observations of a mathematics class and geography class; informal, planned, discussions with the librarian and French teacher. Opportunities arose in my daily work for participant observation and provided valuable insight into the daily practices of people in the school, including students and teachers. There were more informal conversations with teachers and leaders in the informal spaces of the school, such as the 'teacher's room', and interest from younger students in what I was studying and why. I have not been able to record all this data due to time and space but recognise it as part of the relational process of research within a case study. Finally, document analysis included the school's Philosophy and Objectives (2017), the school website, boarding rules, and Subject Unit Planners. This triangulated perspective included data collection from planned and unstructured data gathering (Maxwell 2005).

3.6 SEMI-STRUCTURED INTERVIEWS

3.6.1 Interview questions

Whilst the semi-structured interview questions were aligned with the overarching research questions, and theoretically driven suggesting a "top-down" approach to the interview process (Maguire and Delahunt 2017:3354), I viewed the interview questions as a guide allowing exploration of certain responses in more detail through open questioning. The key questions relating to the participants conceptualisations of global citizenship, the global citizen and citizenship were the same for both adult and students. There was some variation in the leadership questions as I took the opportunity to gain a deeper insight into organisational structures from their particular perspectives e.g. asking the owner of the school about the school's family history.

Short field notes were written directly in my research agenda after the interview where necessary. This was particularly useful, not only to record ideas and thoughts, but also as a learning prompt for future interviews as shown in the following examples:

> *"After interview – I am exhilarated by the experience of this interview. I could see that the student was really thinking and trying his best to reflect about his*

responses. But it was tiring for him: "big thoughts" (1s:141). "I spoke more than I speak for...5 days in total" (1s:313). Why don't the students reflect more on their experience?" (Brown 2018:1s).

"This was a difficult interview. I have to make sure that I ask short questions and not offer multiple ways of saying these things. Listening to this again, I feel like I pressurised the student. I should have moved on quicker and asked more general questions when she obviously didn't understand" (Brown 2018:7s).

3.6.2 Piloting of Interview Questions

As I was initially unsure of the participants response and knew there was a small cohort of students that would fit the criteria imposed on the study, I was reluctant to pilot the student interview questions one-to-one. Rather, I decided to trial the questions with one of my Grade 10 PSHE classes. There were 6 students of different nationalities, 5 of whom who had been boarders at the school for 2-4 years and one boy who had just arrived.

Several learning points emerged from this discussion.

- At that time, I had a series of 12 questions, and quickly realised that this would be too highly structured for one-to-one interviews, allowing little time for reflection.
- The six students demonstrated different abilities to think critically and articulate a response to the questions. This awareness prepared me for the reality of the differing responses I would find interviewing a number of people around the same questions.
- I was reminded of the need for sensitive engagement with participants as feeling part of a Nation State can evoke strong feelings. I noted in my pilot study field notes for example:

"The new boy found the discussion very difficult and was at times defensive of his nationality and felt that he did not want to change. This has reminded me of the importance of my ethical role as researcher and to manage the interviews with sensitivity" (Brown 2019:3SDG.1).

- Only 2 of the 6 students were familiar with the term global citizenship although two other students felt they were in the 'process of becoming" global citizens. This lack of awareness of 'global' terminology has been reflected in my final analysis, although at the time I recall finding this surprising (Richards 2015).

Following the pilot, I realised that I needed to be more selective with my questioning and to consider the research questions as topics to be discussed rather than formal questions to be asked in all cases. This approach reflected the collaborative interview process that I envisaged with the students particularly and recognised the variation in the students' capacity to think critically and to articulate these thoughts. I therefore reduced the number of core questions to 10, with sub-questions. I used these as specific question prompts where needed and as guidelines to ensure the required topic areas were discussed (Appendix 5).

3.7 INTERVIEW PARTICIPANTS AND SAMPLING PROCEDURE

The interview participants in my case study were 5 members of the leadership team and 18 students from grades 11 and 12.

3.7.1 Student participant interviews – Criteria for selection

As the total student body in Bathsby was only 100 students there was a need to ensure that the students interviewed had experienced the longer-term exposure to the school environment that I was seeking. Thus, I selected a purposeful sample of student participants based on the following criteria:

1. The student should have lived in the boarding school for 3 years or more. Day students were therefore excluded.
2. Only students from grades 11 and 12 would be interviewed as they would be actively considering their post-school options which was an area I wanted to explore. Grade 8, 9 and 10 were excluded. However, the pilot group used for testing the questions were from grade 10.

3. Swiss students, with parents based in Switzerland, were excluded as this was thought to change the dynamics of the boarding school experience and introduce other variables not applicable to students whose families were not living in such close proximity. This excluded one student.

This resulted in 20 students out of a total of 38 students in grades 11 and 12 who met the criteria for inclusion in the study. This sample size aligned with Braun and Clarke's (2019:15) suggested "10-20 for a medium TA project (e.g., UK or NZ Masters; UK Professional Doctorate" to enable the process of pattern identification across the data.

A brief overview of the research was given to the whole of grades 11 and 12 after a school assembly with an explanation of the inclusion criteria. I did not want to create an atmosphere of exclusion and so gave the reasoning behind my choices. An email was sent to the 20 students that met the criteria, from my university email account, inviting them to participate in the study. I was anxious and uncertain if the students would agree to give up their 'free-time' to be interviewed. However, only one student stated that he did not want to be interviewed and one student did not attend the interview appointment on two occasions. I reassured her that she was entitled not to participate and that there were no consequences for not doing so.

The final number of student participants included in the research inquiry were 10 girls and 8 boys aged 16-19 years representing 12 countries.

3.7.2 Leader participant interviews

I wanted to gain the perspective of the leadership team to understand their conceptualisations of the 'global' and in particular global citizenship, and their beliefs at how the notion of the global is construed within the organisation of the school. My initial discussions with each leader were followed up with an invitation to participate in the study. There were 6 possible participants in the group, all initially agreed to the interviews. One senior leader made two appointments and cancelled at the last moment. I did write an email but decided not to pursue this. I later discovered that this leader was leaving the school after many years. This was a

stark reminder that whilst the research looms large in the eyes of the researcher there is a need for sensitivity when working with study participants.

There were potentially 4 senior leaders and 2 middle managers: 3 women and 3 men. Three of the senior leaders and the two middle managers participated in the study. One leader had 5 years of experience, whilst the others had been working at the school for between 15-35 years.

3.7.3 The Interview Space

The interviews were held in my own classroom which has an adjoining conservatory that overlooks the garden. This is a calm and private space. The room was organised to facilitate the interviewing process: the two chairs were arranged around the table end at right angles with a comfortable level of personal space between the researcher and the participant. On the table, there was a copy of the consent form and a pen near the participants seat. The digital sound recorder was placed on the question sheet in front of the researcher.

3.7.3.1 Student participant interviews

I read the consent form to the student, discussing each point to ensure understanding and offering clarification where needed (Appendix 4). I was explicit in ensuring each student understood that they could decline to answer any question or stop the interview at any time. When I was certain of this understanding, I asked them to sign the consent form. I explained how the digital recorder worked and started recording at the beginning of the interview and made it clear when the voice recorder was turned off at the end. Each interview lasted from 30-40 minutes. Interviewing is a collaborative process and I was able to establish the "interactive relationship" (Richards 2015:48) that I was seeking with the majority of the students and leaders to gain a deeper understanding of their unique perspective.

In contrast, the leadership participants requested the questions prior to the interview (Appendix 7) and all but one signed the consent form in advance (Appendix 6). The interviews took place in the same location as the students' interviews except the Director

who was interviewed in his office, where I sat directly opposite him on the other side of the table. This altered the dynamics of the interview and became a more purposeful interaction with a considered response to each of the questions I had shared. This confirmed to me the importance of the environment and interview space and how it might influence the process of collaborative interviewing (Richards 2015).

3.8 OBSERVATION

Since this case study research took place within a "real world setting" (Yin 2018:121) my teaching context, and was focused at the level of the school as an organisation, there was ample opportunity to observe participants through unplanned observations as I went about the school during the day, at lunchtime or during the period after school. The latter demonstrates the role of the researcher in partnership with the research setting, supporting the notion that qualitative data is not just 'collected' but gathered in a collaborative process (Richards 2015). Observation as a research method enables data gathering from unrehearsed sources that existed prior to the research study (Yin 2018). Observation can show participants in action and requires critical interpretation to be effective (Jäger and Maier 2016). Observation was crucial to understanding the social construction of student subjectivities within my research context. For each observation I undertook, I wrote a detailed account of what I saw, heard and felt. I have included informal discussion in this section with the methods of impromptu observation to which I turn next.

3.8.1 Impromptu Observation

The impromptu observations were a result of visits to teacher classrooms during my working day. For the mathematics lesson, I visited the class at the end although there were several students chatting, talking to the teacher and writing Chinese characters on the board. I spent a few minutes observing the interactions between students and student/teacher and engaged in conversation to ask the significance of the Chinese symbols. I wrote the field notes of my observation immediately on return to my classroom and gained permission from the teacher to take photographs of the student wall displays. I added a reflective note to my field notes in April 2019 as I was in the process of analysing my data. This impromptu observation proved to be significant in demonstrating the relevance of multiple levels of data to a case

study and demonstrates how rich data can be found in everyday practices (Bazeley 2013, Jäger and Maier 2016).

The Geography lesson was being held with 7 students and I was asked if I would like to take part in the fair-trade chocolate tasting. It is not unusual for lessons to be observed by other teachers and the students were engaged in their learning with their teacher. Whilst I was there, I noticed that one student was quiet and wondered whether she had difficulties in expressing herself (Richards 2015). I spoke with the teacher the following day and during our conversation it was apparent that the teacher was demonstrating her heightened cultural sensitivity towards this student. The teacher explained that the student was 'shy' to speak in the class but that they often met outside of class time if the student wanted clarification or to 'make sense' of the group discussions.

3.8.2 Informal Discussions

1. 05.10.18 – Librarian - The visit to the librarian was planned to discuss the types of resources available to the students and their use. This was written up as field notes and complimented by a photograph of the magazines that depicted the multi-lingual nature of the school community.

2. 17.10.18 – French teacher - This teacher replied to my initial email and I was invited to review the students' sustainability project posters with her. This was written up as field notes and complimented by a photograph of the posters.

3.9 DOCUMENT ANALYSIS

The findings of my interviews and observations were triangulated against the analysis of documents from the research setting. The following documents were chosen for analysis as they represented the mission and vision of the organisation, the rules and regulations relating to behaviours in the day and boarding school and the global knowledge transfer in the classroom and on the school website. From a social constructivist perspective these documents demonstrate the structuring of daily practices for the students, what is possible,

when and by whom; the rules of conduct (Foucault 1982). Silverman (2014:276) suggests textual data has four advantages. Documents provide a "richness" of data when closely examined. They can influence "how we see the world and the people in it and how we act" (ibid). Documents are naturally occurring without the need for intervention by the researcher and are "readily accessible" (ibid). I chose four documents for analysis which I discuss in the next section.

3.9.1 Policy Documents

1. 04.19 7DOC.1 Day-to-day life in the boarding school
2. 05.19 7DOC.2 Philosophy and Objectives
3. 7DOC.4 School Website
4. 7DOC.5 Unit Planners

In order to protect the anonymity of the school, I analysed these original documents using Hammersley and Atkinson's (2007:132-133) list of questions for documents (see below) and produced a table of my findings (See Appendix 9 as an example of document analysis).

List of questions for analysing documents:

1. How are the documents written and how are they read?
2. What is its purpose?
3. On what occasion?
4. With what outcome?
5. What is recorded?
6. What is omitted?
7. What is taken for granted?
8. What does the writer seem to take for granted about the reader?
9. What do readers need to know in order to make sense of the document?

3.9.2 School Website (7DOC.4)

Unfortunately, the school website was changed towards the end of the second term when I would have carried out a closer analysis although I had already taken several screen shots.

The website showed many close-up photographs of students or views of Switzerland with large font and brief headings. I avoided or cropped images featuring students to protect their confidentiality. I compiled the screenshots into a document with comments. Richard's (2015) espouses the advantages of online data for future research, which she states offers "extraordinary attractions for researchers" (ibid:51). The experience with the school website leads me to adopt an attitude of caution towards online data, since whilst it can and does provide "uniquely rich and immediate accounts" (ibid), it can also be subject to immediate change with no notice, and information that was available simply ceases to exist.

3.9.3 Unit planners (7DOC.5)

Unit planners are written by subject teachers on a standardised form to highlight the curriculum offered and have a specific section on global citizenship which held relevance for this research inquiry. Prior verbal consent to include the Unit Planners in the data collection was obtained from the Deputy Director. I chose a cross section of unit planners from 11 subjects. The relevant data was copied and pasted from the "Global citizenship, internationalism, local environment" box into a table. These were then colour coded and sorted into different themes. Referring again to Hammersley and Atkinson's (2007) questions for documents, I wrote a field document of the Unit Planners. I organised the document analyses into a simple central system of indexing allocating each document a reference number and recording it in a separate index (Appendix 10).

In this section, I have discussed the methods of data collection that included semi-structured participant interviews with the 5 members of the school leadership and 18 students, observation and document analysis. I now provide the explanation for my choice of data analysis methods developed from a combination of Braun and Clarke's (2006, 2019) six-step research method of 'reflexive' thematic analysis (2019); (see Table 2) and an extended dispositive analysis (Jäger and Maier 2016).

3.10 METHODS OF DATA ANALYSIS

3.10.1 Reflexive Thematic Analysis

Thematic analysis is a flexible research method that aligns itself to different theoretical frameworks including social constructivist theory (Braun and Clarke 2006, Maguire and Delahunt 2017). It is a method for identifying patterns or themes in the data and is regarded as a core skill for qualitative researchers (Maguire and Delahunt 2017). A theme is the "central organising concept" (Braun and Clarke 2019:5), that has been created from codes and through active engagement with the data (ibid). As Foucault did not specify a particular methodology for applying his theoretical insights, thematic analysis offered a method that could be applied to the data to enable the critical exploration and meaning making of participant experiences (Maguire and Delahunt 2017) within the bounded case of the school, and the subsequent broader critique, that I was anticipating.

The term 'reflexive' was added by Braun and Clarke (2006) to their original 'thematic analysis' approach, to acknowledge the subjectivity of the researcher as a resource within the research process and her "role in knowledge production" (Braun and Clarke 2019:594, Maguire and Delahunt 2017), and to make explicit the flexibility and interactive process between the researcher and the data.

Table 2, shows the six-phase process of doing 'reflexive' thematic analysis reproduced from Braun and Clarke (2006, 2019):

Table 2 - Process of reflexive thematic analysis

1 Familiarisation with the data
2 Coding
3 Generating initial themes
4 Reviewing themes
5 Defining and naming themes
6 Writing up

3.10.2 Dispositive Analysis

Furthermore, I have extended my data analysis by drawing on Jäger and Maier's (2016) method of 'dispositive analysis' that they developed from the "theoretical insights" of Michel Foucault (ibid:110). A dispositive analysis relates to a "system set up for a specific purpose" whose different elements are interconnected (Caborn 2017:113). A dispositive responds to a specific need and demonstrates relationships of power (ibid). This critical approach highlights the linguistic and non-linguistic elements of my case study that have contributed to the students' subjectivities through the discursive structures and knowledge/power configurations of the school (ibid). This aligns with RQ3 and RQ4 that consider the conceptualisations of the global within my teaching context and the consequences these may have, both for the school and for the shaping of society more broadly. Jäger and Maier define 'dispositive' as:

> *"a constantly evolving synthesis of knowledge that is built into linguistically performed practices (i.e. thinking, speaking, writing), non-linguistically performed practices (vulgo 'doing things' and materializations (i.e. natural and produced things)" (ibid:113).*

Jäger and Maier (2016:111) give a simple visual illustration of this system that I have adapted to offer a visual guide to the process of how a dispositive develops. I have used the 'system' of mealtimes as an example of how the organisation of the school is structured in certain ways, through written texts and actions in this example, to construct ways of being and acting (materializations). It is this process, that underpinned my own thinking as I progressed through the stages of data collection and data analysis (Figure 6):

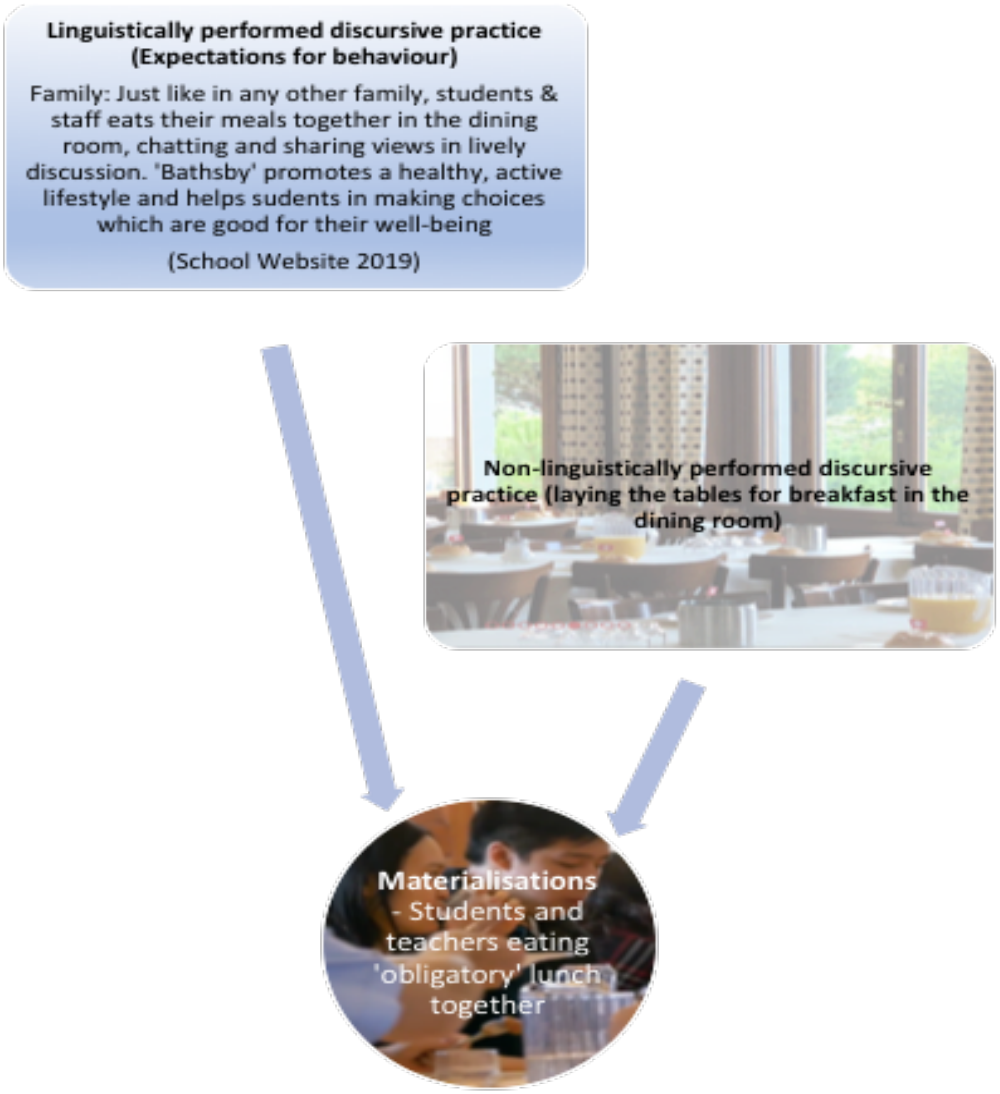


Figure 6 - Illustrative example of a 'dispositive' adapted from Jäger and Maier (2016:111)

Next, I introduce the reader to the process of interview transcription and the first phases of thematic analysis: Familiarisation with the data; coding; generating, reviewing, defining and naming initial themes. I then make explicit the criteria for measuring the quality of my case study and consider issues of ethical practice that underpin my research.

3.10.3 TRANSCRIPTIONS OF INTERVIEWS

I reproduced the interviews verbatim remaining as true to the conversation as possible (Bazeley 2013). I made a purposeful decision to transcribe the whole conversation of the interview to avoid reducing the data too early in the process (Richards 2015). This enabled me to confirm the context of a data extract for example, which may have been lost in the initial coding process (Bazeley 2013). The transcription process was difficult at times as English was a second or third for all the students in my study, and for two of the five leaders, but I recognised this as an important aspect of the interpretive process. I expected a certain level of language alternation between English and French, in particular from certain members of the leadership and was prepared for various structural anomalies in the spoken English from other participants. I remained non-judgmental and listened actively throughout the interviews, clarifying understanding when necessary. Nonetheless, it was difficult to transcribe the oral French into written language during transcription, although my fluency in understanding French is of a high level. It was also interesting to note how some students used French words whilst speaking English such as a Chinese participant who spoke of "villes" replacing the English term of 'towns'. Having lived and worked in a linguistically diverse community for the last 20 years, I am familiar with this use of language.

Each of the interviews, which ranged from 30-40 minutes, took between 3-4 hours to transcribe from the digital voice recorder that was used. I created a simple template with continuous numbered lines and page numbers for easy retrieval. I am able to type quickly and accurately having trained to touch type when I left school. This enabled me to continue using the process of transcription as a method of engaging with the research rather than experiencing it as a "mechanical task" (Bazeley 2013:72) that could be viewed as overwhelming. I managed to transcribe each interview either the same day or by the end of the week in which it took place. The transcribed interviews were coded using the process of reflexive thematic analysis (Braun and Clarke 2006, 2019) to which I now turn.

3.10.4 Familiarisation with the Data

The initial transcriptions were followed by a second ‘deep’ immersion into the data after an absence of three months as I was particularly busy and experiencing a difficult period at work. I re-considered the use of a qualitative data analysis computer software package but rejected this option as I wanted to remain proactive in the research process, building the “intimate knowledge” (Bazeley 2013:73) I had gained of my data through an experiential learning process. Immersion in the data at this point, brought the data ‘alive’ to me once again. I felt excited at the thought of creating something unique, akin to a piece of art. Thus, I listened attentively to the interview recordings once more, whilst reading through each of the participants interview, actively checking the accuracy of my own transcriptions and making notes in my research agenda or on my ‘personal reflection’ document on my computer that I had started during the data analysis process to record any thoughts and ideas as they occurred.

3.10.5 Coding

Following the verification of the transcripts, I adopted a semantic approach to thematic analysis, reading each interview closely to identify the “surface meanings of the data” (Braun and Clarke 2006:84). The aim was to search the data, reducing its complexity and producing meaningful “chunks” (Maguire and Delahunt 2017:5) of data that would capture a single idea, and hence produce a code (Braun and Clarke 2019). I designed a table (Table 3), to record the data segment, code and research question to which it responded ensuring that each of the data segments and codes were clearly identifiable to ensure quick retrieval as shown in the example below:

Table 3 - Excerpt of coded transcript

Transcript	Code	RQ
1s:293-296 … our different cultures and backgrounds are no barrier to such communications. You know, it, I perceive, and I am sure as many people with different cultures, as just normal people, you know, (laugh). They just happen to be born in a different country.	People can communicate regardless of their different cultures and backgrounds	3
1s:303-310 …it's very interesting when we're talking about subjects that have, topics that could have relevance (short interruption) to…most certainly, when we're discussing something almost every time, I'm sure, someone can say something or bring in, which, which is exactly what you said, shows different perspective, like uh, I don't know, we're discussing like, corruption (laugh) and then someone says something. It's very engaging and, and entertaining and interesting. And, and it shows what people themselves think of their country. It's a primary source and probably resemblant of the truth which I think is a great way to explore the country without being there.	Students bring different perspectives from their countries and cultures into the classroom	3

I then printed and cut-out each of the codes arranging them into groups of shared meaning. and searched for patterns in the data.

3.10.6 Generating Initial Themes

Coding of the whole data corpus generated ten initial themes. I merged 'influencing relationships' with 'relational aspects' and 'intercultural learning' under 'cultural diversity'. I decided not to have one theme for 'classroom' and another for 'boarding' rather incorporate them into the existing themes. I then designed a data analysis chart with the remaining eight themes and their sub-topics (see Figure 7): Role of language; Relational aspects of school context; Thinking about the future; Belonging; Mobility; Cultural diversity; Living in the boarding school; Acquiring a skill set. I assigned each theme a colour.

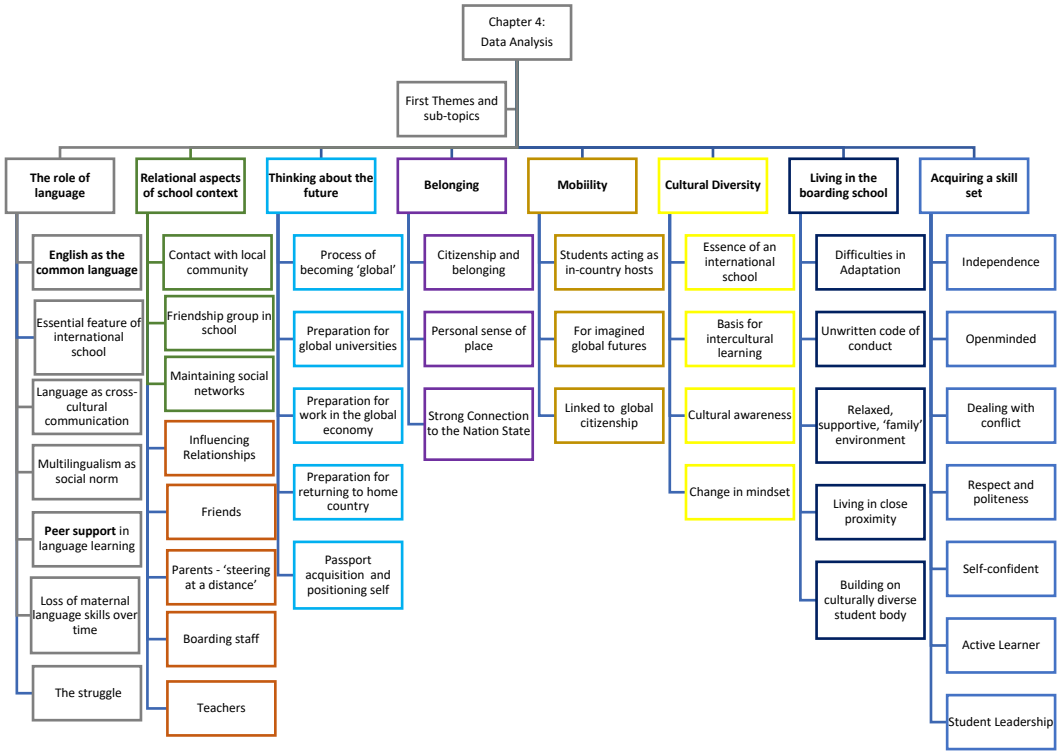


Figure 7 - Data analysis chart with 8 themes and their sub-topics 22 July 2019

Printing out the coloured data analysis chart, twice, and working with the titles in different ways enabled alternative possibilities for presenting and interpreting the data.

I asked a colleague to work with the codes and he generated similar patterns and themes although had placed the themes within a hierarchy of ideas, underpinned by 'cultural diversity' and 'living in boarding school' as the foundation for the formation of eight themes. This generated a useful critique of the coding process as I reflected and discussed how and why I had developed the themes. An interesting insight was the possibility of how cultural diversity and living in the boarding school might underpin the fundamental structure of the student experience.

The coded responses regarding citizenship, 'global citizenship', being a citizen and 'global' citizen were initially separated to respond to my research question on how the participants conceptualise global citizenship. The extracts were coded and sorted into categories and relevant data were eventually incorporated into the cross-data analysis (Figure 8).

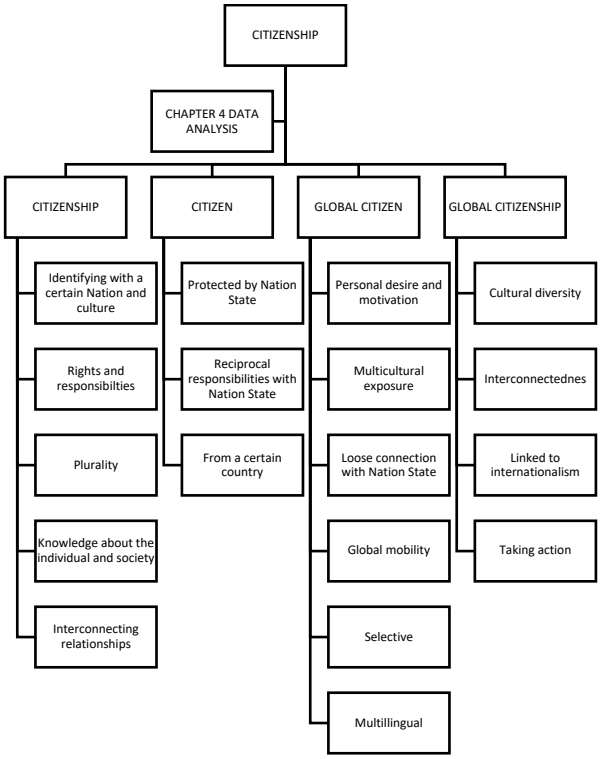


Figure 8 - 1st analysis of participant conceptualisations of global citizenship

I made a decision to send the coded examples of the questions relating to citizenship for member checking to ensure that I had accurately interpreted their views. As many of the

students were graduating from the school I felt as though I had interviewed them and then there was no other contact from me, and I wanted to acknowledge their input. I decided it would be overwhelming to send students their entire interviews, transcribed verbatim, and may cause some concern when their words were displayed in front of them with every 'er', 'uhm', and grammatical error. Indeed, one student commented: "I'm quite embarrassed by how often I say 'like'. Feel free to edit a few of those out" (Jessica. (pers. comm.) 16 July 2019). Another student replied with delight: "This is incredible. All of your interpretations are on point, I am actually quite staggered by how you managed to extract meaning from what I had said. In my mind my thoughts were somewhat more coherent. Anyway, thank you for letting me to take part in your project" (Egor (pers. comm.) 16 July 2019). The students appreciated this active involvement.

As I completed the analysis of the participant interviews, I began to realise the enormity of the task ahead. This was only one part of my analysis. I became 'blocked' and unable to move forward, not sure of how to progress. Maguire and Delahunt's (2017) article, "Doing a thematic analysis", provided the practical element needed. I had concentrated too long on the interview data and not considered the entire body of data, including the observations. I back tracked and began to analyse the entire data systematically using the same coding structure as for the interviews before progression to the second level of data analysis (Braun and Clarke 2006).

3.10.7 Reviewing the Themes

As I moved into this second level of analysis, I reflected on the Foucauldian, social constructivist theoretical framework underpinning this study and how it is suggested that knowledge constitutes subjects through social power relations (Foucault 1982, 1984). I introduced Jäger and Maier's (2016:110) questioning for a 'dispositive' analysis to consider the relationship between the data sets and as the basis for further critique:

1. What is valid knowledge at a certain place and time?
2. How does this knowledge arise and how is it passed on?
3. What functions does it have for constituting subjects?
4. What consequences does it have for the shaping of society?

I returned to the coded extracts cross checking with the original transcripts of the level 1 analysis. The relevant data from the different data collection methods were gathered together verifying the patterns of shared meaning that generated the central concepts of five themes (Braun and Clarke 2019, Maguire and Delahunt 2017). This process confirmed five themes for the 2nd level of analysis across the data set shown in Figure 9: Intercultural learning; Influencing relationships: adaptation; role of language; future aspirations.

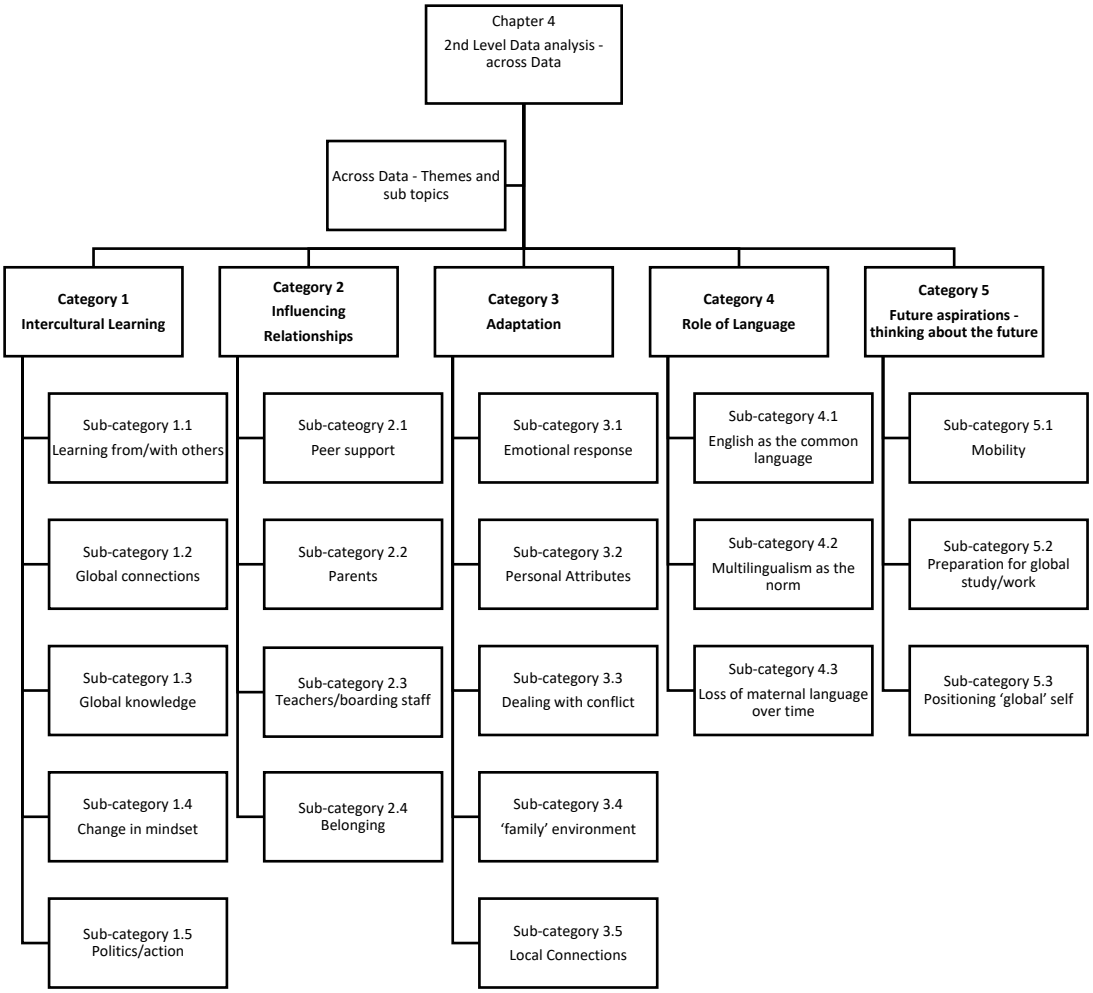


Figure 9 - 2nd level data analysis across data set generated five themes

Each of the themes had several sub-categories. I collated the data for each sub-category and produced a graph for each one, to verify the viability of the proposed themes (see Figure 10 for an example).

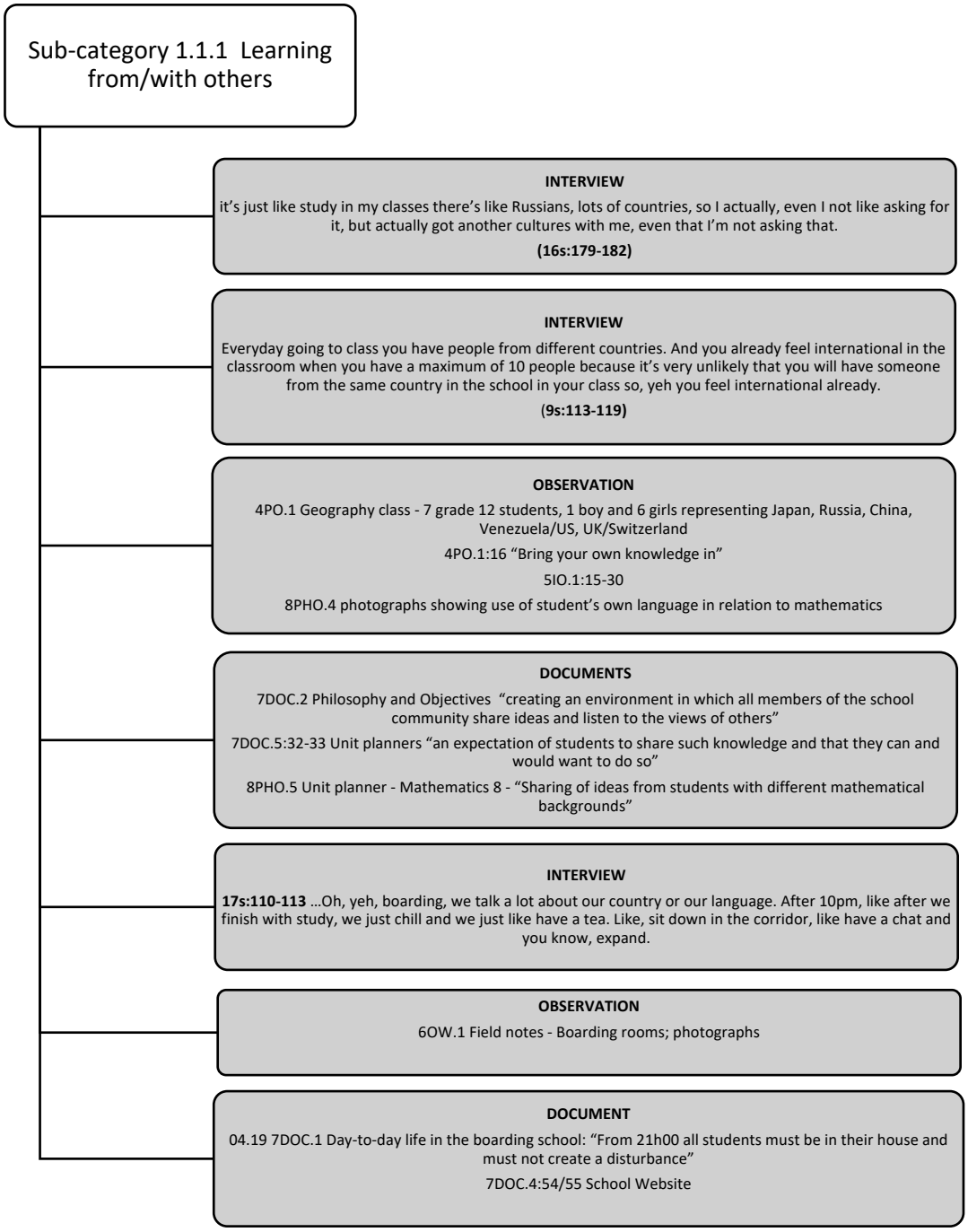


Figure 10 - Sub-category 1.1.1. Learning from and with others in Theme 1: Intercultural learning

Finally, I produced a thematic map illustrating the relationship between themes within the context of the school (Figure 11):

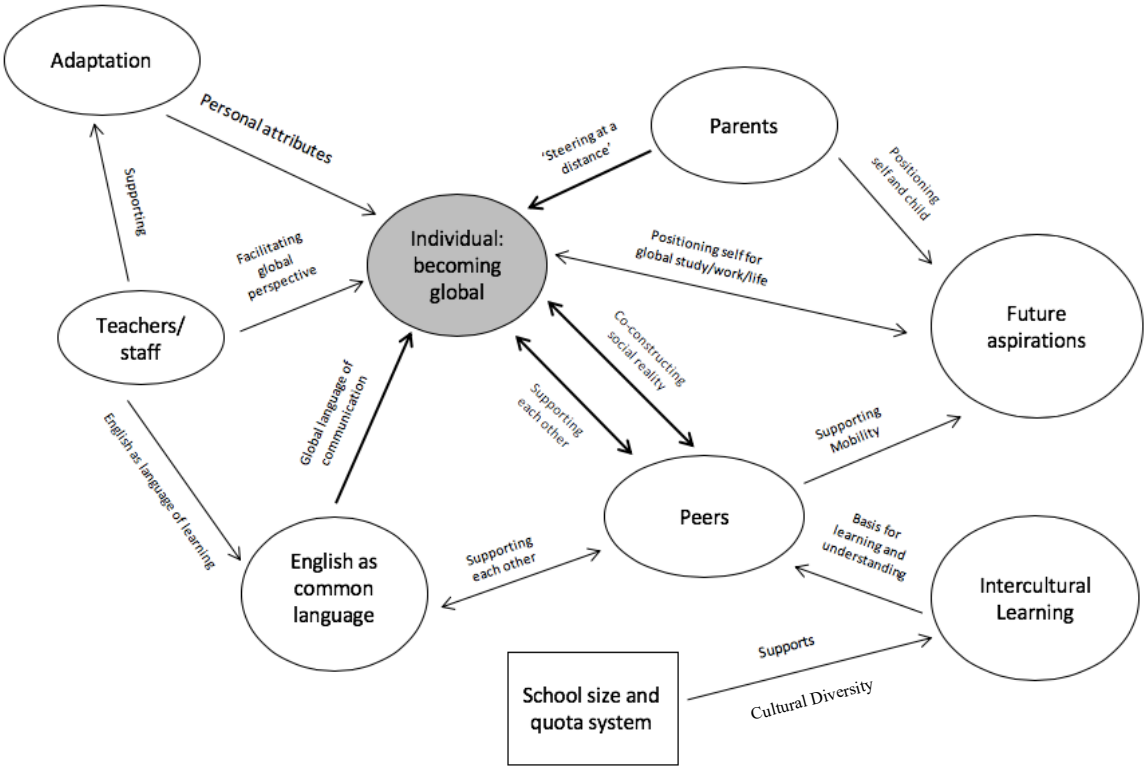


Figure 11 - Thematic map illustrating the relationship between themes

On completion of the thematic map I moved forward to the next step of final analysis, where it was evident that more adjustments were necessary.

3.10.8 Defining and Naming Themes

This phase involves developing a detailed analysis of each theme, working out the scope and focus of each theme, determining the 'story' of each. It also involves deciding on an informative name for each theme.

Determining the scope and focus of each theme prompted a final refinement that merged sub-categories and renaming of themes to ensure that they were "coherent" and "distinct" from the other (Maguire and Delahunt 2017:3358), (see Figure 12).

The following changes were made:

Category 1 – Replaced ‘intercultural learning’ as theme with ‘learning from/with others’. I had been shifting these around over a period of time. Rather than choose a pre-conceived notion, ‘cultural diversity’ as it was initially, or ‘intercultural learning’, I felt that ‘learning from and with others’ was more meaningful as a central organising theme. Rejecting the term ‘intercultural learning’ opened up different ways of seeing the sub-categories. The ‘global knowledge’ and ‘change in mindset’ were actually very similar. I merged these sub-categories into one: ‘global consciousness’.

Category 2 – ‘Influencing relationships’ – The sub-category of ‘belonging’ referred to the analysis of the citizenship data relating specifically to the question of conceptualising global citizenship and much of the data could be incorporated under other sub-categories.

Category 3 – Sub-category ‘dealing with conflict’ merged with ‘personal attributes’.

Category 5 – Merging of sub-categories ‘positioning global self’ and ‘preparation for global study/work’ as each sub-category contained similar points and was deemed repetitive.

The findings of my detailed analysis of the data gathering will be presented in Chapter 4. Next, I discuss the quality criteria and ethical considerations that underpin my research inquiry.

3.11 QUALITY CRITERIA

In this section I give the criteria for measuring the quality of my case study inquiry in terms of its trustworthiness (Maxwell 2005, Yin 2018). In designing and implementing my own case study research design I recognise the “ethical obligations to minimise misrepresentation and misunderstanding” (Stake 1995:109). Thus, in the following section the specific strategies for ensuring the quality for this research inquiry are outlined.

Distinguishing my research inquiry from the quantitative paradigm and its emphasis on content validity, generalisability, reliability and construct validity, the quality criteria for this

qualitative, interpretive, constructivist study focused on issues of credibility, transferability, dependability and confirmability (Lincoln and Guba 1985).

3.11.1 Credibility

The setting for my research inquiry was my own teaching context. I have worked in various health, counselling and teaching roles as a coordinator and leader for the last 14 years. I have gained insight into the culture and social setting of the school and a deep awareness of the difficulties that students may experience with their initial and ongoing contact with people from different nationalities. This has enabled me to establish relationships of trust with the students in which they are able to share their thoughts, feelings and ideas with me. The role of a researcher is different however, rather than working within the boundaries of confidentiality as a health worker, I seek to actively interpret the discursive practices of the participants for purposes of research. Thus, an important barrier to credibility is to overcome my own assumptions and misperceptions that I may have formed from such close contact over time. This is the reason for, what I have termed the 'Observation walk' (60W.1), where I took a step back from my normal ways of being and seeing in the school, becoming more watchful and aware.

Furthermore, a small group of 'critical friends' have enabled critical discussion of my own thoughts and insights, in order that I am able to justify my choices and respond to how or why I came to certain conclusions.

Member checking is one way to ensure credibility (Lincoln and Guba 1985). Nonetheless it is a contentious issue since there is no 'absolute' truth and different interpretations are likely. Following the initial transcription and after the descriptive coding phase, I sent the participant leaders copies of their full interview transcripts with coded responses, and partial texts referring to the global citizenship discourse to the students. Not only did this validate the participants involvement in the study moreover, it established a form of credibility in my ability to interpret their words. Nonetheless, I am aware of the potential flaw in this assumption since the students may have responded positively in order to be perceived as 'good' students and to support me with my studies (ibid). This was demonstrated during the

interview with *Sofia* when she asked: “Do I have to be positive? Like (nervous laughter), ok. I think, ok, I’m sorry”.

3.11.2 Transferability

The opportunity to generate rich data through a combination of participant interviews and observation, relevant documents and the detailed reflections and personal memos that I have recorded, built up a solid corpus of data to provide the ‘thick’ descriptions and interconnected data necessary to reflect on the experiences of the young people and leaders (Bazeley 2013, Maxwell 2005, Richards 2015). Whilst I cannot generalise on the basis of a single case study it is hoped that the detailed analysis of the study, set within a specific ‘privileged’ international school context, will resonate with other researchers, leaders and teachers in the field of education. Particularly as the findings are situated within the contemporary understanding of global society.

3.11.3 Dependability

In quantitative research the term reliability relates to the success of a study to be replicated in terms of results. Repeating a qualitative, interpretive, case study research design would be an impossible undertaking due to the change in variables and context. In contrast, to ensure my findings are as dependable as possible, I have collected and recorded data in a consistent manner and developed an audit trail in the form of memos in my research journal and an ongoing reflective document on my computer. This has enabled me to keep track of my thoughts, reflections and concerns as the study has progressed (Richards 2015). In so doing, I am able to link these jottings together to show the journey of my research inquiry whilst generating my own personal data (Bazeley 2013, Holliday 2007, Maxwell 2005, Richards 2015).

3.11.4 Confirmability

Confirmability relates to the degree to which the study is shaped by the participants rather than conforming to the researcher’s bias, motivation or interest (Lincoln and Guba 1985). The methods and procedures for data collection and data analysis have been clearly

articulated in this thesis to provide transparency to the research path followed. The Field Log (Appendix 1), Case Study Protocol (Appendix 2) and Data Index (Appendix 7) combined provide an audit trail of the research process. A data system has been established to record all raw data and information relative to the case study and the process of analysis e.g. data displays. Whilst not all data is available for public scrutiny due to issues of confidentiality, I have provided examples of a student interview transcription (Appendix 8) and coding processes used and have included an example of a document analysis in Appendix 9.

It is hoped that other researchers, given the same set of data, are likely to agree with the findings of the case study, even where there may be difference in the opinion regarding the critical discussion of the case study report (Locke, Silverman and Spirduso 2010, Maxwell 2005, Stake 1995).

3.11.5 Reflexivity

One of the criteria for success of this research study is that my findings are as closely related to the students' lived experiences as possible and that I have been able to encapsulate the processes in the school that have shaped these conceptualisations (Maxwell 2005). Reflecting on my instrumental role in the research, I recognised the importance of honing my skills in listening and interpretation, whilst simultaneously reflecting on the theoretical and conceptual theories I have outlined in this research inquiry. In considering my effect on the students as a researcher it is important to state that I do not enter into the interview with a 'clean slate'. My professional relationship with students over time has given me insight into the different facets of many of the student's personal and social lives. I have had interactions with the students when they have been suffering from ill health and in situations of distress. I cannot ignore this contextual knowledge, but I can acknowledge it and reflect on my interactions to build a richer, more developed understanding of the complex phenomena of student subjectivity.

I wrote about this particular issue in my 'reflection' document on my computer:

> *"Actually, I am looking at the transcript (1s). I know this person really well and we have had many 'philosophical' and 'personal' conversations. This is one of the*

'better' interviews where I feel he has shared some interesting insights. Apart from what I wrote in the preceding paragraph, I have realised that my professional relationship with this person has possibly influenced the interview, in a positive way, but still this is something I needed to keep in mind".

11.9.2019 – reading through the transcripts again, I am aware that students have shared personal information with me that they wouldn't have shared with another person relating to their sensitive circumstances – I have had conversations with some of the students relating to these sensitive issues in my role as student wellbeing coordinator, I am now actively vigilant to these instances and will remove parts where I feel there are potential repercussions".

3.12 ETHICAL ISSUES

This research inquiry forms part of my doctoral studies at Bath University, UK and as such, I have gained approval from the University's ethics committee. In recognition of the unique context of this research, it being carried out within my own place work in a private international school in Switzerland, I have complied with the BERA (2011) guidelines and the University of Bath's own Code of Good Practice in Research drawing on the broader ethical framework of AERA (2011). As I intended to offer a discursive analysis as part of my research methodology, the BAAL (2016) guidelines have informed my practice.

3.12.1 Negotiating Access and establishing contact with participants

The main participants of my research were boarding students and members of the school leadership team. I had access to administrative lists which gave easy identification of students fitting the inclusion criteria. In the first instance, I gained general permission from the Deputy Director to access this information and approach the students and staff involved. Formal, written permission to collect data within the school was sought prior to fieldwork.

To ensure potential participants volunteered, rather than felt 'obliged' to participate, either from myself or their peers, I invited the students to a brief overview of my intended research. I sent an email to the students asking them to reply to my university email, in order to protect

their confidentiality, if they wished to participate. For the adult participants, I sent a formal email of introduction requesting an interview (BERA 2011).

3.12.2 Gaining Consent and communicating the right to withdraw

I gained "voluntary informed consent" (BERA 2011:5) from all participants, adults and students, involved in my research. I understand informed consent as an ongoing process based on information that is delivered in a clear and unambiguous way and tailored for a particular audience. As the students had been at the school for a minimum of three years, their English was generally of a good level although all of the students spoke English as a second or third language. I was prepared to provide written information in the student's own language (BAAL 2016:6) but this proved unnecessary. All the students in the study were over 16 years of age. Nonetheless, I obtained consent to approach the students from the Director, as he acts as 'in-loco parentis'. Furthermore, I gained signed, informed consent from all interview participants. Although it was my intention to write to parents informing them of the nature of the research, explain that their child could choose whether or not to participate and invite them to contact me if they have any specific concerns or objections, permission was not granted and I was asked not to approach the parents.

I revisited the issue of consent at the beginning of each individual interview, to ensure continued agreement to proceed and gave each participant an opportunity to ask any questions. I reiterated their right to withdraw at any time, without any consequences (BERA 2011:6).

3.12.3 Participant involvement and preventing harm

Participants were involved in the data collection stage of my research through individual interviews and fieldwork observation. Participant validation and feedback was sought during and following the individual interviews to ensure that my interpretation and understanding reflected their meaning.

I recognised that reflecting on notions of global citizenship and exploring the 'global' dimension of students' lives, within the theoretical frame of a Foucauldian postmodernist,

social constructivist perspective, might have had unintended consequences for students. Living within the context of the boarding school reflects a certain level of wealth and privilege and many of the students have been in boarding schools from a very young age. Discussions of daily activities and practices had the potential to expose unresolved conflicts between their 'boarding' life and 'home' life. It was not my intention to cause undue harm or suffering and I was vigilant in my assessment of the effects of my research (BERA 2011:7). Thus, there was a need for sensitive exploration and a constant awareness to reinforce the participants right as to whether or not they wished to share sensitive or personal information. I conducted my research within an ethic of respect for each individual actively or passively involved in my research study (BERA 2011:5).

As Head of the school health service, and the designated person for safeguarding the welfare of students within the school community, I was able to respond appropriately if a participant was to demonstrate undue emotional distress. I had access to student support through the school nurse or psychologist and would have terminated the research with this participant if necessary (AERA 2011:147).

I have reflected on the ethical implications of choosing to locate the study in the place where I work aware of the possibility of coercion on my part (BERA 2011:7). Whilst acknowledging the potential pitfalls of this position, I consider the uniqueness of my particular role in the school to be an enabling factor in understanding students' perspectives. As an experienced health and education practitioner I have the necessary personal communication skills and integrity to ensure the non-judgmental and facilitative approach required to develop trusting relationships in which young people are able to explore sensitive and complex issues. Nonetheless, I was aware of the unpredictable nature of human relationships and the need to continuously adapt to circumstances that threatened the integrity of the research process as it unfolded (Maxwell 2005).

3.12.4 Safeguarding identity

Due to the small size of the school it was likely that students participating in my research would be known to the rest of the school community. The Deputy Director of the school had a potential 'influencing' role as 'gatekeeper' (Maxwell 2005:82) within the study as she was

my direct manager and, with the Director, acted as 'in-loco parentis' for the students. As the students are boarding the names of the participating students were known to the Deputy Director on the understanding that there was a need to protect their identity where possible. The content of the participants interviews was not divulged. To protect the anonymity of both the school and the participants, I edited out any references to the school or the participants from my interview transcripts and during the data gathering process. Furthermore, the school and all students were allocated a pseudonym and leaders were referred to by numbers, e.g. Leader 1, unless their role or position was significant to what I was reporting. As a health professional, I am aware of the need for confidentiality and how to avoid divulging personal information (BERA 2011:7). I did not enter into discussions with anyone in the school regarding the students in the study and ensured their personal disclosures were kept confidential (AERA 2011:149).

All written communications and work on my personal computer relating to my research, were taken home with me each night and stored in a safe place. The digital recorder was kept in a locked cupboard in my classroom during field work, which was locked when I was absent (BERA 2011:8, AERA 2011:149). This information will be destroyed after confirmation that I have been awarded the doctorate.

Whilst conducting the interviews I listened attentively to my participants ensuring that their active participation and continued consent was sought. Finally, I used my university email address to ensure confidentiality of correspondence relating to the research inquiry and to provide a prompt to the participants that my role of researcher has some distance from my roles within the school.

3.12.5 Financial considerations

As part of my professional development, the school agreed to finance the tuition fees for my EdD studies. I am aware that this may be viewed as a potential source of conflict of interest (AERA 2011:148) since the research was conducted in the school. To go some way in countering this claim, the case and topic of my research inquiry was entirely my own choosing. Furthermore, I have shared the initial proposal and "ethical implications form" which was approved by the University of Bath, with the Deputy Director. I ensured a clear

overview of my intentions which I asked to be sent to the Board of Directors to ensure they had the opportunity to express any concerns prior to data collection (BERA 2011:8). A written document was established that ensures the researcher's and the sponsor's responsibilities and entitlements are clear. This included the right to inform the school community of the findings of my research, whilst protecting the confidentiality of the informants, and my right, as the researcher, to publish and disseminate the findings with the wider public, on completion of the doctorate (BERA 2011:9).

3.13 SUMMARY OF CHAPTER 3

In Chapter 3, I introduced the case study research design and the 'case' as Bathsby International School. I critiqued the procedures and methods of data gathering that included participant interviews, observation and document analysis. Next, I introduced the methods of data analysis based on Braun and Clarke's reflexive thematic analysis (2006, 2019) and the concept of a 'dispositive' analysis (Caborn 2017, Jäger and Maeir 2016). I then gave an overview of my analysis of the data procedures. Finally, I introduced the quality criteria and ethical considerations for my research inquiry.

I now turn to Chapter 4, where I offer the findings from my data analysis and present the five central organising themes that I consider as a process of 'becoming global'. Referring back to the conceptual framework illustrated in Figure 2, I then apply my findings to model the construction of the 'global subject' in Bathsby.

CHAPTER 4: RESULTS AND DATA ANALYSIS: EXAMINING THE DISCOURSES OF GLOBAL CITIZENSHIP

4.1 INTRODUCTION TO CHAPTER 4

In this Chapter, I present my findings of the data analysis process. I offer this analysis as an examination and a challenge to the 'hidden' discourses (Foucault 1970) of global citizenship revealed from within my teaching context. I have identified five central organising themes from my interpretation and analysis of the data that represent the intercultural exchanges that are omnipresent within the school: Living in the boarding school; Influencing relationships; The role of language; Learning from and with other cultures; Future aspirations. Each theme could be viewed as a stand-alone 'dispositive' system, or, for the purposes of this research, a whole system of interconnecting elements comprising linguistic and non-linguistic discursive practices that influence the way in which the student views the world and their place in it (Jäger and Maier 2016). Each theme represents a site of 'struggle' for the young people in my teaching context as they seek to navigate a new and unfamiliar world apart from their families and established ways of being and knowing (Stake 1995). Stake (1995:16) argues that "the nature of people and systems becomes transparent during their struggles" and it is here that I have been able to identify the "power relations, locate their position, and find out their point of application and the methods used" (Foucault 1982:778).

4.2 PROCESS OF BECOMING 'GLOBAL'

The redefined final thematic analysis of data gathering is shown in Figure 12.

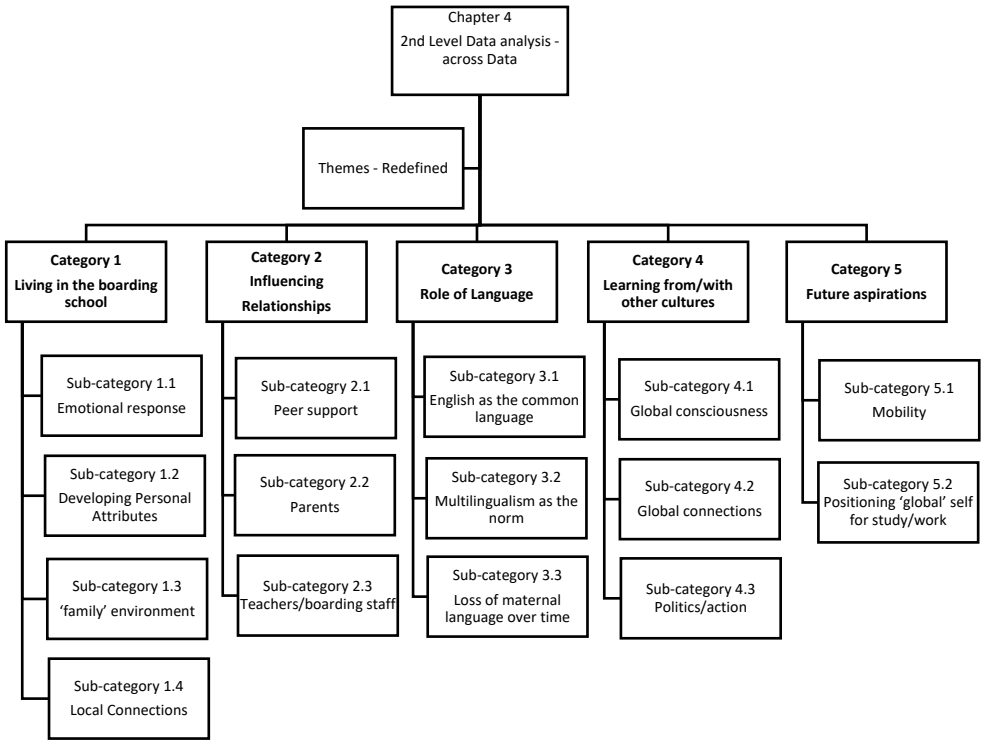


Figure 12 - Final thematic analysis of data gathering and 'process of becoming global'

The defining and renaming of themes enabled me to visualise a 'process of becoming global' underpinned by the small size of the school and its cultural diversity:

1. Living in the boarding school
2. Influencing relationships
3. Role of language
4. Learning from and with others
5. Future aspirations

I changed the order of the themes to reflect this new understanding. I was satisfied that it represented the "overall story" (Braun and Clarke 2006:92) of the data. From living in the boarding school, with its culturally diverse population, the young people attending Bathsby are confronted with a challenging process of transition that leaves them socially and emotionally vulnerable. Their struggles are palpable in their discourse as they describe the strategies for survival that helped them navigate the unfamiliar environment. Their success relies on their ability to build a supportive network of peers and adults and to learn English

as the common language. As time passes, they learn from and with each other, in the intimacy of the school setting; in the classroom, boarding houses and from their daily interactions. They share a sense of a shifting perspective of their position in the world from the national to an appreciation of the global world and expand their social networks. Finally, they express their future aspirations of imagined, individualised, global positioning reflecting alignment with a more cosmopolitan type of economic or cultural citizenship rather than a collective, advocacy role type of citizenship suggested by Oxley and Morris (2013). Whilst Figure 12 shows a neat, linear process, I recognise this as a 'chaotic process' more representative of the thematic map in Figure 11 and dependent on the individual's lived experiences and ability to engage with the social power relations implicated within the co-constructive processes of living in the boarding school.

At this point, I reflect back to my original conceptual theory (Figure 2) and adapt this model to illustrate the process of 'becoming global' (Figure 13). The revised conceptual model suggests a multi-layered interpretation of the social construction of the global subject. The combination of the social imaginary, group consciousness and belonging, predicated on cultural diversity, underpins this process. The larger circles are purposefully blurred at their boundaries to reflect a process that is dynamic and interrelated and open towards new experiences. The small circles in Figure 2, where purple represented social power relations and green represented knowledge-making, are diffusely disseminated within the 'global subject' shown in Figure 13. The five themes from the findings of the data analysis emerge through the students' discourse. These represent the co-constructed points of power and knowledge that Foucault suggests:

> *"reaches into the very grain of individuals, touches their bodies and inserts itself into their actions and attitudes, their discourses, learning processes and everyday lives" (Foucault, 1980:39).*

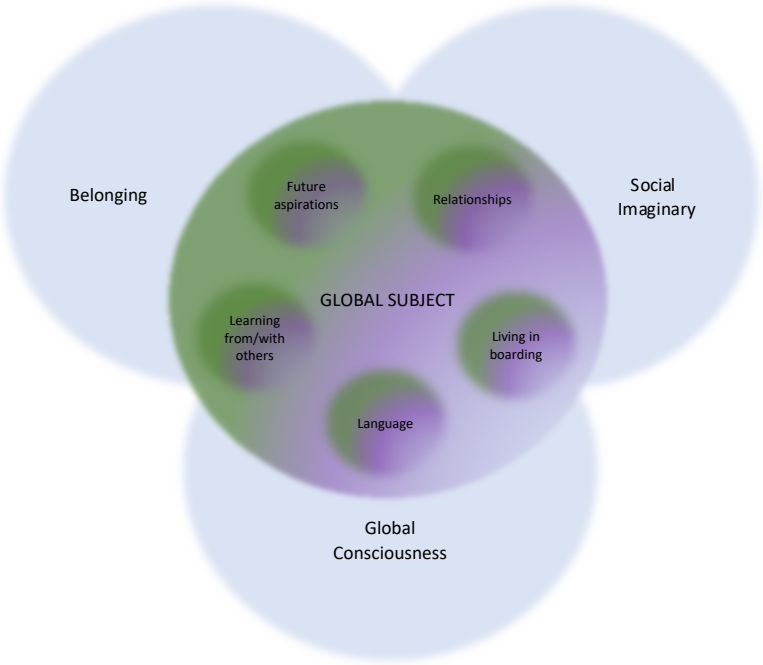


Figure 13 - Conceptual model showing the process of 'becoming global in Bathsby'

4.3 THEME 1 - LIVING IN THE BOARDING SCHOOL

Whilst many of the students interviewed came to Bathsby in grade 8, when they were 12/13 years of age, a few transferred from other boarding schools, having left home around the age of 9. The students' expressed their vulnerability in the adjectives chosen to describe their feelings when they first arrived at school: "Very uncomfortable" (Abigail:21), "very overwhelmed" (William:72) "harsh", "really scared" (Mayuka:107) "lonely" (Yue:26); "nervous", "terrible" (Jia:34-39). There were positive comments although these reflected their relief on the welcoming manner of the boarding staff on arrival: "very, very welcoming, and the people were nice" (Yusuf:59). The need for reassurance was voiced in Egor's statement when talking about the boarding staff member who met him and his father on the first day:

> *"He came out and he was like, ah like, you are the new student, doing everything very nicely, so I thought, uh, so they will take care of me" (Egor:42-43)*

This sense of vulnerability experienced during the transition to Bathsby, appeared to trigger an emotional response that provokes particular coping mechanisms, ways of being and

acting and drives certain behaviours. Being a 'good' student in Bathsby, and therefore 'fitting in', is dominated by the acquisition of certain personal attributes as the student embeds herself into school life: independent, openminded, respectful and polite and being able to deal with conflict. This characterisation of the 'good' student is embedded in the discourses of the school across different media including the boarding policies (Figure 14) and forms a co-constructive element for the student as they negotiate the social power relations in order to meet the behavioural expectations and avoid conflict.

Most students identified being or becoming independent as a pre-requisite skill to success in the future, this was reiterated within the leadership discourse. Independence here was defined as: being able to look after yourself; being independent in thought; independent from parents. Nadir (414-428) encapsulates this duality of desire and necessity to be independent in the following extract:

> *"it's like international boarding school, one of the things that they taught me was that take care of myself, to be like organised, that, a lot about in the future there's not going to be someone with me. The staff like try, I saw them, but I know that already, but I saw that with my friends, they already tell them that "listen, when you are in university, no one will be there to help you so you better get organized". It helps me with a lot of stuff. Before I didn't know how to use the laundry and they helped me how to do that. Before, if I had any problem, I would actually go and ask my brother and my sister, and my mum. But here, I would have to do it by myself. Before, if I don't know what to do, for example, homework, I would just fold it, put it in the folder, I don't know how to do it. But here, actually the school helped me, no matter what you have everything around you. Try to find the answer, don't just close it and leave it, try to find, try to find because not everything in the future for example, business, it's not going to come to you, here you've got what you want to do. You've got to work hard for it. You have to take care of yourself, organise yourself, then you're going to reach the spot".*

Independence is a surprisingly forceful notion amongst the participants considering the nature of the structured environment in which they live. Nadir makes it clear that independent living is both a skill for daily life in the school and necessary for his future

ambitions in business. There is encouragement and structure to become as independent as possible within the school campus whilst obvious restrictions regarding free time outside of campus constrain the ability to become independent from the school. The following extract from the boarding school rules is a typical example of the rules and demonstrates how the part of the day is structured and determined by 'mealtimes' and 'going out' (Figure 14). The school's desired behaviour in terms of dress and 'good' behaviour add a meaningful insight of what constraints there are to becoming independent in the boarding school structure:

Presence at mealtimes is obligatory for all students. Students must be suitably dressed and display good behaviour throughout the meals.
The meal times during the week are as follows:

- - breakfast is at 7h30
- - lunch is at 11h55
- - dinner is at 18h45

Class times are fixed by the timetable.

Going out

At 16h00, students who do not have an extra-curricular activity must be present on their floor.
If their behaviour, health and academic status are satisfactory, students aged 14 or over are allowed off campus from 16h00-17h20

Figure 14 - Rules: day-to-day life in the boarding school

Resolving conflict was of equal importance across the participants. The ability to be openminded, respectful and polite were seen as primordial to avoiding conflict. One leader was clear about the role of conflict within the school environment:

> *"even if your countries are fighting, when you're here at Bathsby, you should be above that. You should have respect and understanding for each other whatever is happening at your home. And we respect your roots, and, and, and your identity and your culture, but there's no room here for conflict" (Leader4:73-77)*

However, living with people from different cultures in such close proximity opens the possibility for conflict:

> *"Basically, you're inviting friends in your house, it's the same thing, that we have different cultures and of course there will be struggles, yeh, of course" (Ling:104-106)*

A culture of conflict avoidance appeared to dominate the discourse. This was coupled with a desire to keep the equilibrium as represented in Lorenzo's interview:

> *"I mean people are actually very nice here, people don't really want to ruin it, nobody wants to be the person to mess up you know" (Lorenzo:166-168)*

The spaces for negotiating relationships and constructing shared knowledge are extended to the boarding houses and the way in which they are structured and used. The living accommodation is above the classrooms or dining room on the second or third floors of the main buildings. 5-6 boys or girls share a floor in detached family type houses and there is one, dormitory-style boarding house that has around 14 students on each of the 3 floors. Although there is the possibility of 3 students sharing one room, it is more usual for two students to share and as many of the student participants were graduating, they had single rooms.

The school's size and structure make Bathsby a close community. This is reflected in the ways that students live and socialise together. The intimacy of sharing a room is made visible by the following statement from Ling (131-134):

> *"But, the first day everyone was really shy, we don't speak, and we came out from the bathroom like fully dressed because we think, oh my god you're someone new and I've never been to your life before, and I don't feel random to be with someone like that. After five day you become more chill" (15s:131-134)*

Nonetheless, the students like the "cosy" living space (school website 2019, Hikaru:40) and spoke fondly of their life together: "Whose really like your family, is who is on your floor" (Sofia:90-91).

Several students expressed a sense of loss when reflecting on their relationship with their own families:

> *"I guess my home would be in Japan because that's where I live but I don't know. I don't..really..have one. I don't feel that I have one but that doesn't really bother me (Hikaru :66-67)*

Ling recognises the fun aspects of her experience and the positive gains, but regrets what she has missed out on and envisions a different life for her own children:

> *"If I had my kid, I wouldn't want them to, to live somewhere so far, because you're actually the one who has experience. Of course you receive something really fun that other people couldn't experience, but as you know how it works, or you feel the way how a kid would feel when they're not home…then rather stay longer with them, rather than sending them away at a really young age to experience something to be independent…because they're going to be independent one day anyway" (Ling 266-272)*

One way in which Bathsby provides support to the students is through the ethos of "family". It is a theme carried through the school from the school's Philosophy and Objectives: "To develop a sense of community by sustaining the family environment", on the school website (Figure 15) and in everyday discourse.

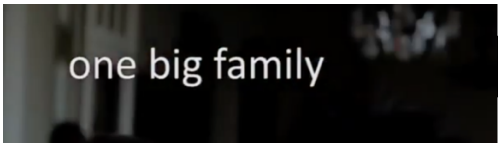


Figure 15 - "One big family" School Website (7DOC.4:55 - accessed January 2019)

> *"Family – Just like any family, everyone (staff & students) eats their meals together in the dining room, chatting and sharing views in lively discussion" School website (7DOC.4:13 – accessed January 2019)*

Whilst the 'supportive family environment' was highlighted throughout the participants discourse and appreciated by the students, there was a palpable tension whereby 'family' was used not only as a mechanism of support but also a mechanism of discipline. Sofia gives an example whereby a student is reprimanded for studying at the lunch table:

> *"you cannot study at your table", and yeh, whatever, at the table. And, he says "we are trying to create a family atmosphere". It..just..doesn't work like that. The more you stress it, the less it's going to happen. And, like, I think that was being a family. Because you're all, it's not like you're all taking your paper and reading it, you're having a discussion" Sofia (459-463)*

The tension is explained by Leader 2 (236-238):

> *"We have a set of rules which is, is obviously what a family would have, not in the same written way, but a set of rules and understanding, and I think that understanding is uhm, suitably flexible for the needs of each individual…a lot of my role is sitting down explaining to students that actually you're saying "that's breaking down the family atmosphere, but you see actually, actually that is promoting the family atmosphere. That is what sets us apart. I know you don't like it but when you look at it from this perspective and you see why we're doing this to support you and the fact that you're only getting that because it is a family atmosphere that you perhaps wouldn't get elsewhere".*

Easy access to the city was one of the deciding factors for students and their parents in choosing Bathsby as a boarding school destination. Nonetheless, the students contact with the local community has been described as "extremely superficial" (Leader2:163)

The school's Philosophy and Objectives (7DOC.2) refer to the local community in terms of accessing sport, culture and the learning of French. The students themselves expressed regret that they do not have the opportunities to meet people outside of the school. Their friendship groups consisted of people from the school and a few people from other private or international schools. Two students mentioned the sports competitions that they attend in other international schools, but then surprised themselves by realising that they had never

thought of making contact outside of the competition. One boy did attend a local sports club but said it was very competitive and there was no time for socialising. Moreover, there are a number of constraints for accessing the local community, and as Ling (171) pointed out "you need certain reasons to meet them, not you randomly go and say hi (laugh)".

One meaningful activity mentioned by student and leaders was the 'soup kitchen' which is a volunteering activity in the town organised by two of the teachers, although this was limited in scope as students can only attend once or twice in the school year. Other than this the students' exposure to Swiss culture is via touristic activities organised by the boarding staff. The leader explained that this is problematic in itself as none of the boarding staff are Swiss:

> *"…The most difficult thing, I think sometimes, is, when we're trying to put in the Swiss influence, and we've got no-one Swiss to almost do that with. So, we want to expose them to, you know, raclette, you know, we want to expose them to fondue, we want to get them involved with skiing. We want to, uhm, you know, teach them, you know, what we do on a Sunday, is we don't walk around screaming and shouting and making a massive noise. We're respectful of others and, we don't mow the lawn here, obviously the students, but those sorts of things, the quirks and intricacies of living in Switzerland and when you're trying to manage a department that primarily don't know that themselves, it is a bit more, tricky" (Leader2:141-151)*

The students contact with the city is limited to their free time in the school day when they do not have lessons or is governed by the structure of the boarding hours. Nonetheless, visits to 'town' are greatly appreciated and the students spoke of their sense of freedom to be able to walk around independently in a relatively safe environment, a stark contrast from some students' daily life in their own country. The students shared their enjoyment of food and describe this as the primary reason for visiting town. The culturally diverse group is advantageous when it comes to eating out, for example, eating in an Italian restaurant with someone from Italy who speaks the language. This contrasts with Leader 2's reflection:

> *"I think on the whole their involvement, their visiting of town is the same handful of shops, they're exactly the same as you'd find in any country in the world, down to probably the layout in some respects" (Leader2:163.165)*

Reducing the perceived barriers that inhibit access to the local population may provide the possibility to create new attachments for the students to experience the local culture and develop new discourses of engagement around global citizenship. This might help change the touristic vision of the students' and their place within the community.

4.4 THEME 2 – INFLUENCING RELATIONSHIPS

Students appreciate and strive to develop supportive relationships with their peers. Their constant interaction is a source of strength in terms of coping with the challenges of family separation, adapting to boarding life and in learning to communicate in English. There was little evidence of competitiveness between the students, moreover, their friendships were expressed as symbiotic for their wellbeing providing a safety net. Furthermore, many of the strong peer relationships forged within the boundaries of the school community serve to establish a global network of connections. Students stated that they keep in contact with their friends who leave the school and have loose connections with others through social media. The students recognise the importance that establishing an influential social network of peers may provide for opportunities in the future:

> *"Yes, yes, that's actually the goal when I came. Like I keep this in mind. Because, first, I got a say it, the people in here, their family, they're quite success, yeh, they're quite like success. So, like that's the thing, the first, I would like to keep a good relationship with everyone, actually from everywhere, not just Bathsby" (Jia:238-250)*

Significantly, these connections reflected the wealth and privilege of the students' socio-economic group. Wealth and privilege acted as a mechanism of exclusion detaching the students from local, national and global issues that seek to be addressed by global citizenship:

"if you were raised for your whole life, in a really, really good elite private school you only know certain people, you know? Because your friends are the people who go to your school basically" (Sofia:321-324)

"usually, financially ok people tend to hang out with financially ok people" (Lorenzo:153-154)

Moreover, the students developed strong connections with the adults in the school community. Whilst the yearly change of boarding staff prevents the long-term benefits that are established with teachers, cohabitating the same living space (8PHO.8) provides influential relationships for short period of times.

"you know that someone's going to take care of you. When you get sick for example the staff is going to be…affectionate. Yeh. And, also we can talk freely, and you know, we know everyone in the school, it's pretty small" (William:145-147)

The close and supportive relationship with teachers was highlighted by many of the participants as a particular contrast to schools that they had attended before. Significantly, teachers played an important role in the students' lives and were highly regarded. The small size of the school facilitated trusting relationships that in some cases were perceived more as a 'family' connection than a traditional teacher/student relationship:

"Here, it's a very small community so everyone knows everyone. Even though, like, there are teachers I've never had lessons with I still know them, I can talk to them" (Yusuf:130-133)

"…I say that, in a way that, no matter what happens if you'll, if you fail a test, or you have a really bad injury, your friends will always be there for you, or even the teachers. Cos like, the school became such like a family that even teachers feel like a family. They don't feel like teachers at all, even though, yeh, they act trying to be strict, but at the end of a class, it's always like, just chit chat" (Andrei:221-224)

The participative teaching style, particularly within the humanities subject, was cited as an enabling factor for open discussions and the development of trust between the teachers and students, where, as Chunhua (41-42) stated: “The teachers could easily take care of your ideas, and other people’s ideas, so you can have like a good discussion”.

These close connections were evident during my classroom visits where the students were at ease drawing on the whiteboard and chatting to the teacher at the end of class (5IO.1:22-26) and, in another instance, making themselves tea prior to the start of the class (4PO.1:53-58). The body language of the students in their classes was relaxed and engaged. Each student’s contribution, often a personal experience, was given attention and validated by the teacher and the student’s peers. There was a prevailing sense of mutual respect between teacher and students. This individualised attention is a feature of the school’s marketing (Figure 16) and responds to the ‘Philosophy and Objectives’ that states a commitment: “To offer an academic programme which is internationally recognized and addresses the individual needs of its student body”

Figure 16 - "All round development of the individual" School website (7DOC.4:19 accessed January 2019

The students are not only influenced by the adults living or working within the school community. Significantly, all the students referred to their parents, particularly their father’s, role in the decision to attend boarding school in Switzerland. Participants had different ideas of why parents had made this decision although it was clear that these wants, and desires were future orientated and focused on longer term advantage. The most common reasons given by students were the learning of languages, predominately English but French also, and three students mentioned the possibility of obtaining a Swiss passport. The leadership thought parents’ choices were primarily focused on the longer term advantage of their child’s education as an investment for the future: “clearly they would like invest money for education for the students” (Leader1:2-3); to establish business connections and obtain the “permit” (Leader3:3-6). Moreover, leader participants highlighted ‘soft skills’ such as

becoming openminded which was facilitated by the small size of the school and the 'caring' family atmosphere.

Whilst some student participants were involved in this decision-making process most referred to the lack of personal choice either with pragmatic resolve or with an element of resentment:

> *"my Dad wanted me to learn the language (Chunhua:25)*

> *"I didn't have..a choice either, so, yeh, it was mostly my dad" (Daria:3)*

> *"I mean, my father wants me to do what he does. My father is already demanding me to do what he does" (Andrei:196)*

It is not only in the decision of whether or where to attend school that parents are influential. Information technology has facilitated a sense of parents being 'ever present' in their child's life, even if they are physically separated. This is a change from the early days of Bathsby as one leader reflects:

> *"There's a very big challenge for us now and what we do here has changed a lot from 20, 25 years ago. Because back then they would come to Bathsby, and they would not go home for, maybe just once a year, but not all of them, and then they would write letters and, and there was a phone booth in the basement of [the boarding house], but that was, you know, with time differences, so they would not speak to their parents for months, and they could only write letters" (Leader4:137-142)*

For some students this "constant presence" (Leader4:142) was a source of reassurance, especially in relation to the supportive role of the mother:

> *"My mum is all support on me, she will help me, what I want to do" (Andrei:196-197)*

There is no doubt that the parents' perspective would have been insightful to this analysis and research with parents would offer a significant contribution to understanding how young people are 'shaped' to conform to the 'globalising' standards of education, even when separated from their parents. The constant presence that Leader 4 referred to, is representative of the kind of governance that Kickert (1995) refers to as "steering at a distance" whereby, on one hand the student is independent from their parent, physically distanced, but on the other hand the parents are ever present in their lives. There is a suggestion here of the creation of a new 'global elite' family, perhaps with the school, teachers and staff providing extended family support.

4.5 THEME 3 – THE ROLE OF LANGUAGE

Student participants were unanimous in their perception that learning languages was crucial to their experience of living and learning in Bathsby. The use of English as the common language of communication within the school was cited as their most predominant struggle. The requirement to speak English is omnipresent within the day school and life in boarding. Students expressed that the English language structures not only their interaction between people but how they come to understand and are able to react to and with their environment, as Egor and Ling so vividly express in the following statements:

> *"so much is tied into that because the way you speak your language is how much you are able to express your thoughts, it's how many friends you are going to make, its everything you know. Humans always use language to communicate, and learn as well, so, so if your language is not that great, you may not be able to take as much as you could have, if you could have spoken better" (Egor:157-161)*

> *"That we respect everyone's culture and we stay in a different community too, even though we don't speak in the same language natively, but we use the same language to communicate, to go to school together, to make friends, to understand knowledge" (Ling:38-40)*

The student's level of English is crucial for learning in the classroom. The following extract from Jia's interview encapsulates the struggle she felt when she first arrived in Bathsby:

> *"…Yeh, for example in the class, I literally just like sitting there not doing anything because I, I don't understand. I was just sitting there and I was just writing something Chinese, or just like search online for some random Chinese website, like, this is literally what I do for the first half of the year in grade 9, because I have no idea what they're doing in the class" (Jia:41-54)*

The cultural diversity and resulting multilingualism of the school is a "taken for granted" (7DOC.5:35-36) concept that impacts on every aspect of knowledge construction and in itself supports the drive for a common language. The rich diversity of different cultures and languages is in evidence when walking around the school and during the informal classroom observations. In the Geography class for example there were 6 students, representing 5 different nationalities. Students stated this as the norm and the expectation was confirmed in the Subject Unit Planner documentation where, for example "sharing of ideas", in this case "from students with different mathematical backgrounds" (5IO.1:43) was observed in the mathematics classroom (Figure 17). Moreover, teachers stated their intention to build on the global experience of the students in the class as a goal for their teaching and learning.

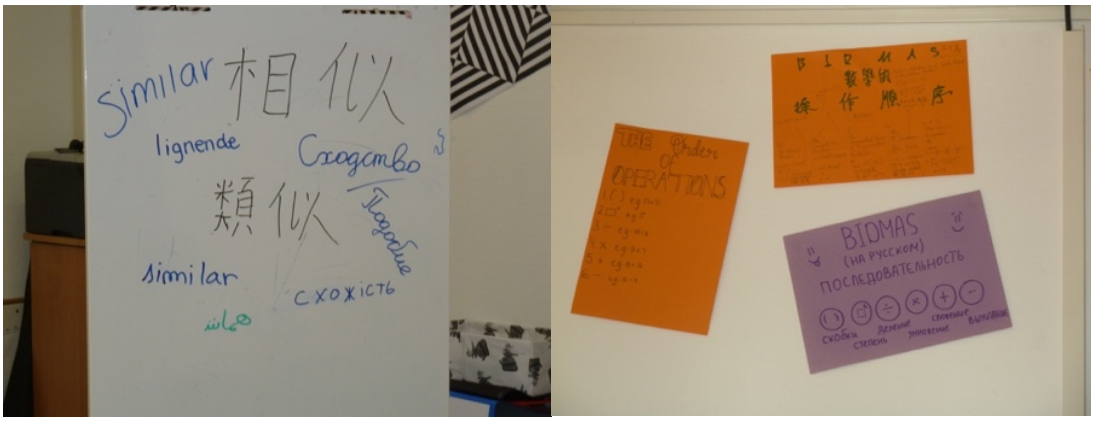


Figure 17 - Displays of work in the mathematics classroom showing students sharing knowledge of mathematical concepts in different languages

The student's language difficulties extended into the boarding houses. The impact of the English language was felt in the everyday interactions with peers and staff. Students room

placements are purposefully selected by nationality and often by language spoken to ensure a mix of cultures (Leader2:70-72). Where students are sharing a room with other non-native English speakers the situation demands a degree of flexibility and a will to engage with the Other. The enormity of this task may go some way to explain the fatigue that many of the students express in the first few months of boarding. Kikue shows the complexity of such a situation:

> *"Well, the first day I was really, really, nervous because at the time I couldn't speak any English. I just, I knew I had to share a room with another country person, so like my first roommate was from Belgium and she was really nice, and she couldn't like speak English properly, so like we had this communication with body, or I don't even remember how we had a communication, but it was really cool experience I would say and yeh. It was nervous (laugh)" (Kikue:13-18)*

The students also expressed an element of difference between their native language 'selves' and their English speaking 'selves'. Interacting with the world through another language allows different ways of 'seeing' and 'knowing':

> *"Well, I'm not perfectly comfortable in English, so when I speak in Japanese, I, I talk a lot faster, and also like, uhm, I'd be able to say a lot more complex stuff. But in English it's really hard to say that kind of stuff" (Hikaru:115-117)*

> *"you get to learn two different languages, which is really good. A lot of people do not get the chance to learn two languages at the same time, so I think it would be useful. And when you learn, it's bringing you something, it's bringing you knowledge" (Chunhua:263-266)*

One particular point that the student participants emphasised was the non-judgmental support they received from peers, as made explicit in this extract from Nadir:

> *"when I came here and I did a mistake, I actually saw people come to help me, even in the middle of the conversation, they would say "oh no, you don't say it like this". They correct me, and then, I was kind of shocked, like, "oh why didn't they*

make fun of me", you know. So, I was like, ok, like they are different, so now if I do a mistake, it's fine, they're going to help me. I could start talking normally, even if my English was so bad. Talking like I'm fluent. But then they helped me, and they helped me day by day, day by day, and by learning more English, now, I don't have any problems" (Nadir:82-88)

The learning of English is paramount for understanding. It is a required skill for active participation within the day school. It is a skill required for personal integration, being both expected of the student and desired by them. This co-constructive process results in all students becoming bilingual. Nonetheless, Bathsby is not a mono-lingual or bilingual community: "potentially hearing five, six different languages around the dining room is part of being in an international community" (Leader3:201-202). Many students, like Lorenzo and Abigail for example, are multilingual:

"How many languages can you speak? Well, like 4, I want to learn one or two more. Q: What would they be? A: I was thinking Spanish and Russian, or Spanish and Korean or something. Q: You can speak Chinese then…A: Italian, French and English" (Lorenzo:133-138)

"Uhmm, around 5. Hebrew, Russian, English, Spanish, French, and Italian" (Abigail:141)

Theme 3 highlights the creation of a globalised discourse and a 'global' support group for global citizenship created within the English language.

4.6 THEME 4 - LEARNING WITH AND FROM OTHERS

It is clear from the analysis that Bathsby is a living and learning environment designed to acquire both academic knowledge and social skills within a culturally diverse community. The purposeful decision to have a quota limiting the numbers of one nationality to 10% (Leader4:218) provides a unique intercultural context for students to learn with and from one another and is recognised as "critical and vital" (Leader3:245), "absolutely fundamental" (Leader2:131) by the leadership. As one leader stated: "when you've got 35

nations within your care… therefore you're forced, uhm *practically* to go globally" (Leader3:56).

There is an important point here that is worthy of mention. The term global was used interchangeably with the term international throughout the participants discourse. Global seemed to be used, not as an adjective, nor as a description of someone or something, real or imagined, but as an unbounded potential for change or discovery. The philosophy and objectives of the school clearly states the mission "to develop a sense of internationalism" (7DOC.2).

The students described how living and learning with a culturally diverse population in a predominately English-speaking environment challenged their ways of being, of what they know about the world and how they think and act. This shift in consciousness is explained by Egor and Ling:

> *"I, I felt like, I was acquiring the way of thinking of an English-speaking person. And with that came, imagine, like a Russian person seeing the Western world, or vice versa, a Western world seeing Russia. How can it be? And your mind, your mind just goes into what you see and its completely different, you know... (Egor:194-196)*

> *"If you guys minds are touched, they will open another part of your body, like another part of your thought" (Ling:311-313)*

This change in personal perspective appears on multiple levels. There were variations with the shift in consciousness, from students like Nina who identified strongly with her national citizenship and simultaneously identified with the status of 'global' citizen. Others, like Egor whose link to a Nation State through the passport was described as a "burden" (Egor:206) seemed to occupy another more global space. The student's view of their own country and nationality is altered: "it makes you sort of transcend nationality" (Jessica:501). Whilst prompting other students to make a comparison of their own country with Switzerland:

"I would say that before I come to Switzerland, I didn't see that much of like Japanese problems, like problem in Japan for example ageing population, natural disaster. Like I knew there were so many people suffering from natural disaster but not, in big scale, you know. But I came here and then studied about, for example, ageing population, natural disaster in Switzerland with like with other countries' people and I realise how big it is" (Kikue:76-81)

This appears not only to be because they perceived their country from a different perspective but that what was held as true was no longer a certainty:

"The conditions of living actually, I had, I basically saw it from another perspective, what my country's about, not only the perspective that we are made to be seen. How, how, the conditions are seen as bad in my country, and when I came to Switzerland, a perfect place to live in, I saw that conditions were very, very bad" (Yusuf:38-41)

The students shared how they thought their everyday experiences in the classroom and outside of it had shaped them to think differently.

"it's just like study in my classes there's like Russians, lots of countries, so I actually, even I not like asking for it, but actually got another culture with me, even that I'm not asking that (Jia:179-182)

No-one described a class where all the students were from the same country. Students admitted that this reinforced the English language as the language of communication in the classroom. Furthermore, the cultural diversity of the class group enabled the teachers to build on the students' own knowledge and expertise of their country, reinforcing and validating the student's contribution. This is evidenced in the Subject Unit Planners which demonstrated, (my quote): "an expectation of students to share such knowledge and that they can and would want to do so" (7DOC.5:32-33). The Unit planner is designed to provide a subject specific curriculum overview and has an element of global citizenship detailed within. It is the only reference to 'global citizenship' that I found in the school's

documentation, except on the school website where it aligns itself to CIS accreditation. The following is a screen shot taken from a unit planner in mathematics (Figure 18):

Figure 18 - Subject Unit Planner - mathematics (8PHO.5

The students spoke of the boarding Houses as a space where they try to make sense of their new lived reality:

> *"…Oh, yeh, boarding, we talk a lot about our country or our language. After 10pm, like after we finish with study, we just chill and we just like have a tea. Like, sit down in the corridor, like have a chat and you know, expand. We sometimes expand about, complain about boarding, we sometimes expand to like, political issues. It really depends on the time, but like, it's like really, I wouldn't have that kind of chat in Japan you know. Let's talk, let's have a talk about political issues and then I think being in international, uh, position is really cool since like, people have a lot of knowledge and you absorb, and you can have another opinion about it, so. Yeh, I think it's really amazing" (Kikue:10-117)*

These two examples within the classroom and boarding house are representative of the many examples given by the students that highlight the constant and intimate contact of living and studying in such a small school. Bathsby provides the students with a compressed space of close proximity where the daily struggle of uncertainty and vulnerability is a constant. It is evident when walking around the campus, observing the students' tactile interactions, that the students can and do form close friendships that last beyond the school gates:

> *"And they're in their 50's now, and they were here at school 35 years ago and they've stayed friends all these years. One is from Australia, one is Iranian American, and one is British and the other one escapes me at the moment. Anyway, over these years they have kept in touch and meet up every two or three years and are godparents to each other's children and that kind of thing. They have these really strong connections and, they, they are really a good idea of how boundaries have been broken down and how there is this sort of international mindset which you can be friends with somebody right across the other side of the world and that can last" (Leader5:357-364)*

These global connections are a valued asset by most students and a reason given for attending the school:

> *"that's actually the goal when I came. Like I keep this in mind. Because, first, I got a say it, the people in here, their family, they're quite success, yeh, they're quite like success. So, like that's the thing, the first, I would like to keep a good relationship with everyone, actually from everywhere, not just Bathsby (Jia:238-241)*

It was at the 'formal' lunch when the whole school community is together that the small size of the school was most evident. In my observation walk I noted: "Students often leave the table to give their friends a 'hug' or to have conversations with teachers who 'drop-in' searching for particular students." (6OW.1).

Learning from and with others is part of the everyday existence for students in Bathsby and is a way in which their social reality is constructed. Theme 4 highlights the process by which students shared discourse is generated and acts as a survival strategy for navigating uncertainty and change. The close friendships and personal bonds forged with this close community are expressed as a 'safety net' for now and in the future. I now turn to the final theme: Future aspirations.

4.7 THEME 5 – FUTURE ASPIRATIONS

All the student participants clearly identified how studying and living in an international school and learning English was necessary for their future aspirations enabling them to extend their social connections, travel and conduct business around the world:

> *"So, in the future I think I want to do business, or something business related and for sure English is the main language, the way you communicate. Because Italian, not many people speak Italian, (laugh), so, first like, what I could do would be limited to Italy, but because I speak English I can basically do it anywhere" (Sofia:59-63)*

Envisaging a globally mobile future was a goal for both the school and the leaders and the students themselves. Nonetheless, students had different perceptions of how that might look and to what extent their global travels were connected with their national connections. Students expressed a common aim of attending universities that would enable them to continue learning in English regardless of which country they chose to study in, whether it was returning to their own country or moving abroad. Only one student stated that he would remain in Switzerland and study in French. Being able to consider university studies across the globe was an accepted notion: "students can go to the good universities of the world basically" (Leader4:4-5) and one that was considered an outcome of studying at Bathsby: "I think that a real credit, *to us actually,* that they, that they *DARE,* that they're courageous enough to go in these different directions" (Leader5:344-346). This notion was reflected in the school website where the academic programme is suggested as enabling students to access global universities: "an education which opens doors worldwide"; "internationally recognised programme" and within the school's Philosophy and Objectives: "To offer an academic programme which is internationally recognised" (7DOC.2).

For many of the students studying at Bathsby attending university was expressed as a step towards a future in business, either continuing with a family business or creating their own:

> *"And when I think, I think in more than 2 or 3 countries doing business" (Nadir:44-45)*

"I think I'd consider uhm, going to a big city, but depends wherever allows me to make money you know. It's all financially connected" (Lorenzo:202-203)

"I mean, for me personally, I think, for my education it's more about, I mean, being prepared for the outside world. So, if I want to start my business, how am I going to do it, and all that" (Andrei:105-106)

"quite a lot of our students will go into family businesses uhm, like second or third generation family businesses and like, and a lot of them have lots of employees, they have a role of responsibility in their community, uhm, and perhaps go, internationally as well" (Leader5:134-137)

Preparing oneself for a future in the global economy was an important reason for attending an international, English speaking, school such as Bathsby. Understanding different cultures was thought to provide an essential skill for communicating in business:

"like now, I can say different examples in how people think and er, in the future, if I'm going to do business, with other people from all over the world, I'll understand how do they think, cos I have had more than 20, 30 students that have studied with me for 5 years in the school, so I know the way they think, the way they talk and everything" (Nadir:8-14)

For some students this is the outcome of many years of preparation by their parents, in William's case, since middle school:

"kind of prepare myself (For?) like, when, when I was applying for the middle school in China, my parents were thinking about sending me abroad to finish high school and university and everything. Like, prepare myself for the English level" (William:49-51)

Obtaining a Swiss passport was a desire for some students although this was uncertain with changes to Swiss law. Considering the emphasis on a globally mobile future, the passport

was a concern for some students and is an example of a strongly individualised notion of what the global represents to some of the students.

4.8 CONCEPTUALISATIONS OF 'GLOBAL' CITIZENSHIP AND THE 'GLOBAL' CITIZEN

The interview participants revealed little coherence in their conceptualisations of global citizenship albeit a few students stated that becoming a global citizen in the future, was a possibility. Of the five leaders, two expressed the view that the global citizenship/global citizen discourse was "jargon" (Leader3), "fashion" (Leader2) although Leader 3 was one of the few participants who was able to offer a clear meaning for global citizenship:

> *"I think global citizenship is taking a more 21st century view that the concept of the Nation State is highly floored, that we are all interconnected" (Leader3:29-30)… "I think also the concept of a common humanity, of the United Nations, if we want to combat climate change, you can't do that as a Nation State. If you want to combat global problems you've got to have everybody working together so, my understanding of global citizenship is a movement away from the narrow, nationalist uhm, focus of what's best for your Nation, for your State, for your country. And I'm sort of saying as well, what is best for humanity" (Leader3:34-39)*

Across the leadership participants the term 'international', used in the school's philosophy and objectives, was thought synonymous with global citizenship. Leader 1 perceived both concepts as "just theory" and rejected them outright. Leader 3 went further to suggest that the reason for the lack of reference to the 'global' in the school documentation was probably because the philosophy and objectives had been written before these terms came into being. This was an interesting comment, as the philosophy and objectives were being rewritten and published as "Guiding Statements" towards the end of the academic year. There was no mention of global citizenship or global citizen.

I considered the significance of this absence or lack of consensus for the meaning of the global citizenship terminology in relation to my theoretical framework. Why was the

‘global’ signifier absent from the international community within the school? One of my own ‘jottings’ in my research journal encapsulates my thought at the time: “Constructed as global but not named?” (Brown 2019). I felt uncomfortable that I had exposed students to the discourse of ‘global citizenship’ through the research process and considered the ethical dilemma that this presented. I had noted this same phenomenon in the pilot group but had made a false assumption that this lack of knowledge was due to the small number of younger students represented.

Nonetheless, the analysis did demonstrate some interesting points. The majority of participants were able to give some meaning to the terms citizenship and citizen. Their understanding was premised on a connection with the Nation State.

Citizenship was lived as a pluralistic notion by many of the students who held passports from 2-3 countries. The students expressed an understanding that the Nation State had a responsibility for them and they, in turn, had rights and responsibilities to the Nation State. Students from China, Japan and Middle Eastern countries expressed the strongest sense of connection with their countries:

> *“Like, if you’re a citizen of a particular country, are you being an exemplary citizen, doing what’s right, are you contributing to that society, you know, in whatever way” (Jessica149-152)*

Nonetheless, as Jessica continued it was evident that not actually living in one particular country made ‘contributing to society’ unlikely. This was a problem reiterated from students who had multiple citizenships or those who had never visited the country where they held a citizenship:

> *“Because you know, it’s just, sort of because of the way the law works that I have that citizen, that, that nationality but in a sense of contributing I think, I probably haven’t contributed that much to Italy, (stifled inhalation) uh, just because I don’t even live there, I don’t even speak the language. It’s quite embarrassing actually” (Jessica :158-162)*

Only one student, who identified strongly with her Italian citizenship, identified herself as a global citizen:

> *"I think it's kind of the country where you're from. It's where, an Italian citizen means I'm Italian. It means my culture is Italian, in a way, but also, it's like global citizen, so I think I'm also a global citizen" (Sofia:151-153)*

Global mobility and being multilingual, with English, were stated as prerequisites for becoming a global citizen. Moreover, the notion was associated with some kind of uniqueness, held in high esteem, not available to everyone due to the resources required for frequent travel:

> *"JB: And what do you think global citizenship means?*
> *I mean, I'm not sure what the actual definition is, but for me I think it'll be like, just because global, everyone knows you in the whole world, they respect who you are, they want to know how you went from where you were to that point that you were 'global'.*
> *JB: And do you think of yourself as a global person?*
> *I wouldn't say that. I would say that I'm more of a regular person than global" (Andrei:59-64)*

Others expressed the possibility of becoming a global citizen as a future aspiration:

> *"A global citizen means you're able to socialise with people from all over the world, right? So I think Bathsby does offer a lot of countries but I think to say global, I'd say not yet, but, maybe once I go to other countries, it may be. I might be a global citizen" (Lorenzo:79-81)*

4.9 SUMMARY OF CHAPTER 4

In Chapter 4, I explained the detailed process of data analysis and showed how I came to identify a process of becoming global through the identification of five central organising

themes by adopting Braun and Clarke's (2006, 2019) method of reflexive thematic analysis. This flexible method applied to linguistic and non-linguistic discourse within the case, has facilitated a deep understanding of how students' global subjectivities are socially constructed through their everyday practices, social relationships and the process of their shared discourse. I have applied these findings to my conceptual theory and produced a model to demonstrate the co-constructive processes of becoming a global subject (Figure 13). My findings suggest that the school environment is an example of a global community of people. The students are from different countries and from different cultures. Within the school they gain global knowledge and a shared group consciousness. However, individualistic notions of self, prevail (Balarin 2011). My findings suggest that attending the school and the exceptional intercultural literacy to which the students are exposed, serves the primary purpose of individual positioning within the global economy rather than developing the pro-social values that would support an active political engagement making the world a better place for humanity (Gibson, Reysen and Katzarska-Miller 2014, Hackett, Omoto and Matthews 2015, Reysen and Katzarska-Miller 2013).

Thus, in Chapter 5, I offer my case study report that seeks to extend the critique of my findings through the application of Jäger and Maier's (2016) dispositive analysis questions. I discuss the significance of my findings for my own teaching context and the implications for the wider society and follow this with recommendations for further research.

CHAPTER 5: DISCUSSION, RECOMMENDATIONS, IMPLICATIONS AND CONCLUSIONS

5.1 INTRODUCTION TO CHAPTER 5

In this final chapter, I seek to contextualise the analysis of my research inquiry in relation to the existing literature (Braun and Clarke 2006) and my overarching research question. I consider the significance of my findings for a global citizenship and the relevance this holds for constituting global citizen subjects in the context of Bathsby International School. I offer a critical discussion of the significance this may have for the shaping of society in line with the Foucauldian theoretical framework underpinning this study (Jäger and Maier 2016).

Firstly, I critique the notion of cultural diversity and interculturalism within the case and the significance of how knowledge is constructed building on the model of global subjectivity introduced in the previous section. I then consider the students' subjective experience of belonging and the emotional response to the 'loss of self' through a process of deconstruction. Thirdly, I discuss the paradox of the 'good student' and the call for action of the global citizenship agenda. Next, I discuss the paradigm shift in education from international to global and its significance for Bathsby. I then offer a list of recommendations for policy and practice in my teaching context. Finally, I suggest an agenda for future research before offering a concluding paragraph.

5.2 CULTURAL DIVERSITY AND 'BOUNDED' INTERCULTURALISM

There is an underlying assumption within the discourse of cultural diversity that bringing together people of different cultures will engender a global awareness and understanding that develops prosocial values towards others (Belal 2017, Reysen and Katzarka-Miller 2013). Prosocial values are defined as "intergroup empathy, valuing diversity, social justice, environmental sustainability, intergroup helping, and a felt responsibility to act for the betterment of the world" (Reysen and Katzarka-Miller 2013:859). Reysen and Katzarka-Miller argue that global citizenship, the identification of oneself as a global citizen and

prosocial values are strongly linked. Nonetheless, the findings of my research inquiry in Chapter 4, suggest the leap from developing a global awareness and understanding, towards prosocial values and enacting "a felt responsibility to act for the betterment of the world" is problematic within the context of the school in my case study (ibid:867). Andreotti, Biesta and Ahenahew (2015:247) raise an important issue regarding the socio-political and historical dimensions that will inevitably influence this assumptive premise:

> *"It thus conceives of the issue to be addressed as a learning task, that is, the task to learn about others in order to gain a better understanding which, in turn, will lead to more just and more equitable relationships. Putting it in this way reveals both the humanist and universalist assumptions guiding research and practice – assumptions, moreover, that often tend to overlook the wider socio-political and historical dimensions that shape the conditions for (mis)understanding and (dis)connection"*

Within my own teaching practice, knowledge is constructed within a culturally diverse boarding school environment. I had previously accepted the claim that living and learning within a culturally diverse community facilitates intercultural learning and that this was, in and of itself, a positive dimension of an international school. However, from the interviews with students and leaders I have now realised that the cultural diversity at Bathsby, although wide in comparison with many other schools, is constrained by the socio-economic factors of class and privilege. There is a lack of exposure to the "outside world" (Yemini and Furstenburg 2018) and people from different socio-economic backgrounds who would offer very different ways of knowing.

Bathsby is a small, culturally diverse 'international' school in an affluent neighbourhood of one of Switzerland's main cities. Around 90 boarding school students from 35 countries live together in a private, privileged setting. It positions itself within an elite niche of private schools that discreetly juxtaposes its ideological aims of encouraging international understanding within a supportive community (Philosophy and Objectives 2017) with the more pragmatic goal of preparing students for work in the global economy through the provision of an internationally recognised academic programme of study (School Website 2019, School's Philosophy and Objectives 2017). It does this through providing possibilities

for the acquisition of specific global knowledges, behaviours and attitudes including English language skills. Such preparation for the future is expressed as a desire from both leaders and individual students, as Andrei pointed out in his interview (Ch:4.7).

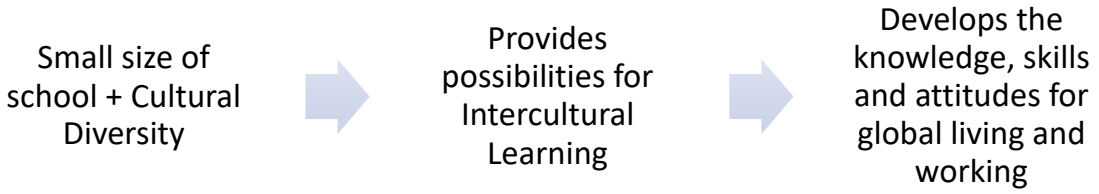
The small size and cultural diversity of the school dominates students' daily interactions, practices and discourses shaping the possibilities for understanding knowledge and meaning making. It is within this diversity of cultures that students' social realities are co-constructed as they learn from and with each other and adults within the community in a form of intercultural literacy (Heyward 2002).

The meaning of the term 'intercultural' for Bathsby is constructed through the diversity of its school community defined in terms of "culture, race, language, religion, it's not really linked to a passport" (Leader4:97-99). Yet the discourse of nationality weaves its way through the school underpinning the 10% nationality quota admission system imposed by the school, the process by which students are assigned to the school's 'House' system and the room allocation in the boarding houses, where national 'flags' are the symbol of student identity clearly displayed on their bedroom doors. This intertwining of discourse threads of nationality and culture highlights the lived experience of Bathsby's students and the social construction and development of their learned behaviours and attitudes in terms of how they come to know the culture of the Other. One of the significant findings from my case study is that living and learning with others in this culturally diverse, English speaking school, 24 hours a day, has been shown to shift the student's mindset and develop a global consciousness, tantamount to a 'sink or swim' cultural immersion. By global consciousness I refer to how students perceive the world around them and their place in it. This was eloquently articulated by Egor and Ling in my interview with them (Ch:4.6).

Thus, at this point, it is possible to argue in support of contemporary research in education that a context of cultural diversity underpins the intercultural exchanges that are made possible and therefore facilitates intercultural learning opportunities (Reysen and Katzarska-Miller 2013). Bathsby's ideological stance is premised on the logic that the small size of the school and its cultural diversity coupled with the internationally recognised curricula in English provides possibilities for a deep and transformative intercultural exchange that

enables students to understand other cultures (see Table 4), thereby developing the knowledge, skills and attitudes necessary for life in the global space:

Table 4 - Intercultural understanding in Bathsby



Nonetheless, the long tradition of attracting students from different countries was established over a century ago from the school's foundation and stems from the school's positioning within Swiss *private* education and its clientele from abroad (Swann 2007). This points to a more pragmatic, economic rationale for the culturally diverse community of Bathsby that helps "mitigate the risk that just one country will have a difficult economic situation and not consider Bathsby anymore." (Leader4:244-245). This has enabled the school to adapt to the political-economic climate over the years. The leaders, teachers and students whom I interviewed consider the ongoing commitment to the cultural diversity of the school as crucial to the transformative effect of the boarding and educational experience and a desired outcome for their educational experience albeit this commitment supports a more instrumentalist socio-economic goal.

This was clearly expressed by Egor (187-194) when we discussed his school trip to Vietnam with Habitat for Humanity, a charitable organisation where the students build a home with a family. The pro-social notions of helping someone in need were secondary to this desire: "It wasn't like that. I was very glad to help them but, I cannot say that that was my main motivation, my main motivation was to see, was to see, different things and experience different environment, and so we did" (Egor:187-194). Although Egor felt that his individual experience was the motivation for undertaking this act of 'service', Chunhua described a different perspective: "Yeh, I do because I feel that I'm useful in my heart. I did help someone; I did *influence* someone in their life you know" (Chunhua:298-299).

I wish to argue that whilst Bathsby's students are culturally diverse, the cultural diversity is 'structurally bound' acting as a mechanism of inclusion for the ingroup and exclusion to

others. Knowledge is constructed within the boundaries of a tightly formed group, of privileged young people from different parts of the world who represent the most affluent socio-economic global group, that some have named the 'global elite' (Dvir, Shields and Yemini 2017, Hayden 2011, Heron 2008, Lauder et al 2006, Sassen 2002). Culture is used as the signifier of difference, yet as Yemini and Furstenburg (2018:729) suggest, in their comparative study of an IB international school and a public school in Israel, the global citizenship education offered in the school was "rationalised by an international audience and an IB curriculum" (ibid:729) without the possibilities that exposure to the outside world has on shaping the perceptions and knowledge evident in the students who attended a public school.

Furthermore, the students' interaction with others is bounded by the rules and structure of their boarding school lives and the "tight circle" of friends within the school gates. The maintenance of these friendships when the students leave the school suggest the development of a global social network that arguably provides ongoing support for a desired future of global travel and business connections (see Ch 4.7).

I have introduced the notion of a 'bounded interculturalism', represented as a grey circle, in my conceptual model of the global subject (Figure 19). I return to this concept in my recommendations and implications (5.6)

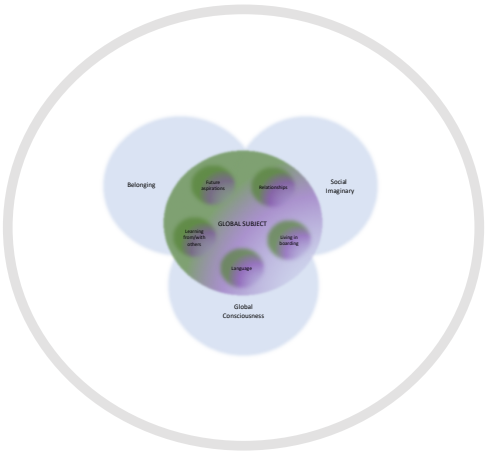


Figure 19 - Conceptual model illustrating the global subject within a 'bounded' interculturalism

It is not only within the confines of the school that the student experience is shaped. Contact with the local community is constrained in a way that excludes the students of Bathsby from

meeting the local population. The problems of integration are stated as problems of language and the "superficial" relationship with the local community (Leader2:163). This lack of interaction suggests the school operates "in a kind of bubble" (Belal 2017:21). Where the students do have the opportunity to mix with others, e.g. sport competitions, Model United Nations, their peers come from other international schools representative of similar socio-economic groups possibly legitimising ways of thinking with little possibility of challenging class based assumptions of societal and global inequalities (Bourdieu and Passeron 1990, Bunnell 2010, Gardner-McTaggart 2016, Hackett, Omoto and Matthews 2015, Reese, Berthold and Steffens 2012, Shultz 2007, Tamatea, Hardy and Ninnes 2008, Yemini and Furstenburg 2018). This international/national separation continues into university where international students are differentiated from their national peers in terms of fees and access to high tier universities. There is a need to level the playing field in order to reduce the divide (Tran and Gomes 2017).

The blurring of interculturalism and global citizenship represents a set of beliefs and understandings including particular power relations (Clark and Savage 2017) and thus the study of this juncture in a particular time, place and space holds relevance for how these notions are interpreted in different contexts.

5.3 DECONSTRUCTION/CONSTRUCTION – SINK OR SWIM CULTURAL IMMERSION

All the student participants at Bathsby had moved to a new country for their studies. Two students had been at the school for 7 years, arriving in the middle school at the age of 11. A further two had already made the transition aged 9 years to another boarding school in Switzerland. Under these circumstances it is poignant that elite schools, such as Bathsby, have been described as "banks of emotion" (Kenway, Fahey and Koh 2013:15). The sense of loss during transition into such schools and the potential for unresolved grief has been largely recognised within the academic literature (Grimshaw and Sears 2008, Pollock and Van Reken, 2009, Sears 2011, Tanu 2018). This was clearly articulated in the students' interviews (Ch:4.2) where their distress was palpable as they shared their inability to understand where they should be or what they be doing. Their feelings may have been compounded by the difficulties they experienced with English as the main language of

communication (Ch:4.5). Haugaard (2002:130) encapsulates this struggle in his question: "who would get out of bed to face the day when everything they know about themselves and the world is challenged?".

I argue that the transitional period of arriving at a boarding school, being away from family and friends and living with people from different countries provides potential for the "confidence shaking and confidence building" for privileged learners referred to by Curry-Stevens (2007:33) and supported by Marshall (2011) in her postcolonial approach of cosmopolitan learning combining the work of Rizvi (2008, 2009) and Andreotti (2006). These works are both forms of a critical deconstructionist approach where the focus is on the learner and their need for critical thinking and reflection within the global citizenship education debate.

Initially, I had rejected this theory of deconstruction that Andreotti (2014:234) expressed as a process of "learning to unlearn, learning to listen, learning to learn and learning to reach out", where one must 'deconstruct' to reconstruct, for two reasons: Firstly, because social deconstructivism presents itself as a potentially 'violent' process that seeks to 'strip' the person bare. Secondly, because in so doing, it exposes a vulnerability to the most dominant instrumental discourses potentially reinforcing the very notion of the individualising effects of the instrumental global citizenship that currently reinforces the economic positioning of privilege in schools such as Bathsby. In stark contrast to my rather naive view that the students were already in a precarious position and that a process of deconstruction would be wholly unethical, interviewing the leadership and students of Bathsby has highlighted a process of 'becoming global' that is predicated on this social deconstruction and reconstruction process. Andreotti (2014:12) argues for a "critical global citizenship", critical in this case meaning "an educational practice that emphasises the connections between language, knowledge, power and subjectivities" (ibid). The realisation that attending Bathsby will inevitably deconstruct students' ways of being and knowing opens up possibilities for other options to structure the possible field of action (Foucault 1982). Power, says Foucault, is all around us and it is within power relations that the individual has the freedom to choose from different possibilities. Without this freedom to choose, power dominates:

> *"shaping the subjectivities of those it moulds...by influencing the "conduct of conducts"... "it shapes individuals to make the right choices from a limited number of acceptable options" (Foucault 1982:341) until "the point where power reaches into the very grain of individuals, touches their bodies and inserts itself into their actions and attitudes, their discourses, learning processes and everyday lives" (Foucault, 1980:39).*

This could be viewed as opening up a "field of possibilities" for constructing the 'global' along different lines and provide "alternative options in which several ways of behaving, several reactions and diverse comportments may be realized" (Foucault 1982:221). The examination of the presence and absence of oppositional discourses is an important aspect of a Foucauldian analysis. To enable this process, it is crucial not only to describe what is visible but to shift our gaze towards what is hidden. I now turn to the paradox of the 'good' student and the call for citizen action.

5.4 THE PARADOX OF THE 'GOOD' STUDENT AND CITIZEN ACTION

The notion of global citizenship is tightly linked with some form of citizen action (CIS 2019, OECDb 2018, Oxfam 2019, UNESCO 2017). Within the IB curriculum, for example, this is operationalized through the requirement of 'service' learning defined as "an upaid and voluntary exchange that has a learning benefit for the student" (IBO 2019). Bathsby offers limited 'service' activities including a school club that supports the charitable organisation of Habitat for Humanity and weekly attendance at a 'soup kitchen' in the local area for a group of 5 students and teachers. Service learning through 'helping others' is a contentious issue from people of 'privilege' since rather than acting as a vehicle of change it may serve to justify their privileged position or reinforce their feeling of privilege.

Furthermore, the 'good' student of Bathsby is characterised by certain personal qualities: independent, openminded, respectful and polite. This "carefully prescribed skill set" (Burns 2008:344) or "set of self-capitalizing attributes reflect the qualities demanded by neoliberalism and the "apolitical, obedient, economic (worker) citizen" (Shultz 2009:3). Many of the students in my study expressed their dislike of politics, rejecting it on the grounds that it was a "reason for hate" (John:86) or "not a peaceful topic" (Chunhua:175).

The students' disposition to political confrontation is representative of their expressed desire to avoid conflict (Ch:4.3), a notion that emanates from the powerful message of the school leadership: "there is no room for conflict here" (Leader4:76-77). Life in Bathsby is structured to reinforce this message through the emphasis on expectations of "good behaviour" and conflict avoidance visible in the boarding school rules (see Figure 14).

Thus, displaying 'correct' behaviour is expressed as paramount for the Bathsby student from both leadership and students. Moreover, if students in my teaching context are constituted in the form of the *"good liberal subject and citizen* (independent, economic, moral, etc.)" (Bailey 2015:102) it is very difficult to imagine how that student could question yet another piece of what remains of their concept of self, e.g. the privilege of their socio-economic group, so that they might foster an inclusive, deep, critical engagement with the 'global' that enables reflection on "the idea of justice and complicity in harm" (Andreotti 2014) and a call for action (OXFAM 2016). I would suggest that if this point is valid of the student it could be argued that it is also valid for the school.

These findings raise the question as to what extent it is possible to avoid conflict and simultaneously be "prepared to act" (Leader4:167) for the "betterment of the world" (Reysen and Katzarska-Miller 2013:867).

5.5 INTERNATIONAL TO GLOBAL – A PARADIGM SHIFT

As previously stated, Bathsby has been in existence for over a century and has taken many different forms to ensure its economic viability. The convergent processes of globalisation are repositioning the 'global' as the education imperative for international education. Bathsby is in the midst of a paradigm shift where ways of knowing and doing are being redefined. As the global discursive turn establishes itself pushing the boundaries of international towards the global, Bathsby will need to decide on its response. The leadership's responses to questions regarding global citizenship and global citizens ranged from complete rejection: "ce n'est pas le verité, c'est juste la théorie" (Leader1:134), (translation: It is not true, it's just theory), to a firm endorsement of the aim of the school: "I know global citizen is a new, a recent terminology that's come in, but I think that's what

we're doing. I think that's what we say we do, and I think the internationalism and global citizenship uhm, are interlinked" (Leader5:89-91). Another leader expressed the terms as "buzzwords" (Leader2:217). This contrast in opinions is representative of the confusion that surrounds the 'global' in education and its application in practice (Clark and Savage 2017, Shultz 2007).

When discussing the difference between internationalism and global citizenship, Leader 3 gives an insight into the importance the school affords to 'shaping' student subjectivities in terms of their personal skills, overriding the possible options for global action:

> *"…I think that uhm, internationalism is a state of mind. Uhm, it's not something that's easily defined, it's something you see lived. So, you can see an international student or, someone that's internationally minded by their actions.*
>
> *Q: Can you give me an example?*
>
> *I think the best example are students who uhm, very much listen, give people the time. Students who will move very quickly and easily amongst different groups, and different international groups, almost seamlessly, who are universally liked. Students who will, or even teachers, that will speak a lot of languages and see the importance of communicating in their mother tongue. So, I think that those there, are very much international, that would maybe be a difference between global citizenship because they might not care about world poverty, world rights, they might not be within that, but that they're internationally minded in their tolerance, in their respect and their desire to communicate authentically" (Leader3:250-261)*

Whilst student participants were unable to conceptualise global citizenship within my research inquiry, there was increased identification with the possibility of being or becoming a global citizen in the future and a shared experience of heightened global awareness and global mindedness. Clark and Savage (2017:420) suggest that "Global citizenship might be highly contested, but it presents a rich and exciting field of possibility for education policymakers, school leaders and teachers". However, Leader 3's (250-261) statement above demonstrates the need for a clear commitment to a better world for all if education is to contribute to a more equal and fairer global society. It is with this positive notion in mind that I offer my recommendations.

5.6 RECOMMENDATIONS AND IMPLICATIONS

I offer this case study research not only as the start of a "careful examination" and "responsible intellectual engagement" of global citizenship in my own teaching practice (Andreotti 2014:12) but as a valid contribution to the global citizenship debate that highlights the need to challenge accepted notions.

As I progressed to the final stages of my research inquiry I was reminded of Bunnell's warning that: "One possible outcome of greater global self-identification and affinity is that the elite 'class-in-itself' served by 'international schooling' might develop a class consciousness, forming a 'class-for-itself'" (Bunnell 2010:352). I suggest the findings from this case study in one such international school supports such a hypothesis.

To consider my recommendations therefore, I situate my thinking within the Foucauldian theoretical framework that considers the relationships of power that have influenced and controlled the global subjectification of students within my teaching practice. I suggest this case study shows how a Foucauldian lens can illustrate which discourses of global citizenship are present and which are not and the power effects of their absence, presence and interplay.

Furthermore, I wish to acknowledge the conceptual model that I have developed throughout my research inquiry which has served as a unique and valuable framework for interpreting my findings. This interpretative framework (Figure 20) enables a visual representation of how the concepts of belonging, social imaginary and global consciousness, within a Foucauldian analysis of social power relations and knowledge making, enable an understanding of co-construction of the global subject. Referring back to Figure 19, I am prompted to revisit the notion of the 'boundary line' before moving forward to my recommendations. Rather than the boundary acting as a fixed and permanent structure, I suggest the boundary line as the invisible, permeable, 'membrane' of the global subject, the point at which the ethical leader and educator may work to develop possibilities for the global subject to engage with the Other in a global citizenship for a better world for all of humanity. This is the space where I have positioned my recommendations for action.

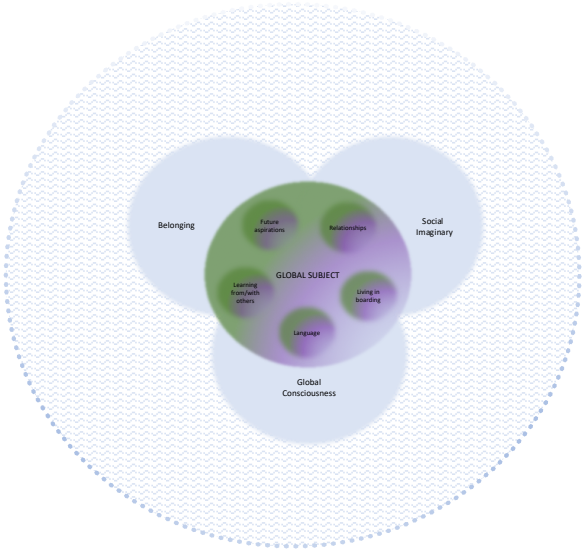


Figure 20 - Model showing an 'interpretative framework for global citizenship'

5.6.1 Implications for the School

My thesis has important implications for the school's approach to global citizenship. In this final section, I have suggested ways in which the school could move towards an ethical and critical engagement with global citizenship using a whole school approach:

1. A commitment from the Board of Directors as school governors to openly commit to an education that works towards making "the world a better place for humanity" (UNESCO 2017:2) whilst recognising that a "commitment does not in itself imply the policies that ought to be pursued" (Rizvi and Lingard 2010:71).
2. A working definition for global citizenship that is generated in partnership with members of the school community and engaged with critically through research with students and staff. This would be ongoing due to the changing nature of global citizenship.
3. A commitment from the Direction to incorporate Jäger and Maier's (2016) questioning as the basis for their decision-making processes for policy and practice, asking the questions: 'What effect will this policy have on the way our students are constituted within our school context? and 'What might be the effect of this decision

on the school community and the broader society?'. This would support an ongoing critical engagement with the global.

4. English language learning should be a priority during the transition period into the school. English is the shared discourse of meaning making within the school. Friendships, academic performance and most importantly student wellbeing were shown to be profoundly influenced by fluency levels in English.
5. In order to counter the effects of the bounded intercultural experience that I have identified, I argue for the need to develop stronger local connections for the students in Bathsby and more meaningful partnerships with peers from different socio-economic backgrounds working on reciprocal projects of engagement with local, national or global concerns. In light of the new agenda for global citizenship education in Switzerland (Swiss commission for UNESCO 2019) the partnership working proposed in the report may offer new possibilities for engagement with the global citizenship agenda in Switzerland.
6. The teaching and learning at Bathsby incorporates a high degree of global knowledge transfer. Nonetheless, Egor stated in his interview that he had never had the opportunity to reflect on his own experience of coming to live in an international boarding school and he found the process almost overwhelming: "whoo…big thoughts" (Egor:140). This prompts me to suggest that teachers and other members of the school community would benefit from training in how to ask difficult or controversial questions to enable a critical engagement with the global. I suggest the need for further training in this area and would propose this is an essential follow-up for service activities.

5.6.2 Further Research

As a health and education professional, I could offer a string of suggestions to enable this process, but I am conscious of the fact that this was where I began, considering the 'what' and the 'how' of global citizenship. If I reflect on this quote from Foucault, am I able to discern my own position of influence, be true to my ethos of ethical leadership and entrust the young people in my teaching practice with their freedom to choose:

> *"I do not think that a society can exist without power relations, if by that one means the strategies by which individuals try to direct and control the conduct of others. The problem, then, is not to try to dissolve them in the utopia of completely transparent communication but to acquire the rules of law, the management techniques, and also the morality, the ethos, the practice of the self that will allow us to play these games of power with as little domination as possible" (Foucault 1994a: 298)*

I therefore propose that the young people themselves should be implicated in their own understandings and social construction of the 'global' as co-researchers, in their role as "local expert" (Honkanen, Poikolainen and Karlsson 2018:185). The extension of this exploratory case study over time would show trends in global perspectives from the students enabling them to make meaning of their personal situatedness. The use of a critical lens to ask probing questions into how the young people come to common understandings of their lived experiences within and outside of the school would be at the core of such work. In contrast to an imposed global citizenship agenda, I suggest the shared activity of critical research. This could provide a 'safe space' for nurturing the critical consciousness required to facilitate conversations and stimulate debate concerning the global citizen and privilege. At the same time, such an approach would be sensitive to the student's concept of self and their daily experiences within the school (Weis and Fine 2012:175). This contrasts to an imposed global citizenship agenda. At the forefront would be Jäger and Maier (2016:110) four questions:

1. What is valid knowledge at a certain place and time?
2. How does this knowledge arise and how is it passed on?
3. What functions does it have for constituting subjects?
4. What consequences does it have for the shaping of society?

I have used a socio-political economic perspective in which to critically analyse the school context (Balarin 2011, Marshall 2011). In so doing, I argue that this approach has demonstrated a dominance of the discourse of and for the global economy, supported by the desires of parents and students to meet their future aspirations. I recommend future research to include parents of international school students. This would require sensitive negotiation

and the ability to overcome problems of access especially where parents are geographically distanced.

5.6.3 Conclusion

I have critically engaged with the academic literature and with my own teaching context to answer the overarching research question: "How are students' global subjectivities constituted through a process of social construction within my own teaching practice?".

I have shown that global citizenship remains a contested concept open to scrutiny. I have argued that an answer to 'a better world for all' will not be found in an understanding of global citizenship that stems from cultural diversity or intercultural learning that was situated within the privileged case of my research inquiry. I suggest that without any action, the notion of a global citizenship is set to continue to be the architect of legitimate social inequality and exclusion (Marshall 1950:9).

As Weis and Fine (2012:175) suggest: "We need research that can peer behind the drapes that hide the strategic coproduction of privilege and disadvantage". I offer this case study as one such example. The reflexive thematic analysis (Braun and Clarke 2016, 2019), Foucauldian based approach of dispositive analysis (Jäger and Maier 2016) and interpretative framework that I have developed in my thesis offers an original contribution to reflecting critically on how schools introduce new and 'taken for granted' concepts such as global citizenship. If education is a means to a 'better world', it is necessary to ensure that we understand the significance of such concepts, that as leaders of education we have the freedom to challenge and reject certain notions and counter imposed silences to examine the processes of power that reproduce and alter global inequalities and injustices (Foucault 1970). It was the shift away from established notions and the 'ideology' of global citizenship that enabled the identification of five central organising themes that underpin the global subjectivities of the students of Bathsby: 'living in the boarding school; influencing relationships; the role of language; learning with and from others; future aspirations. These discourses have contributed to a new understanding of how students at Bathsby are 'shaped' to respond to the global and prepare for entry into a possible global citizenship. We need to

be explicit in our meanings and transparent in our objectives when reviewing policy and practice in our schools.

If we are to come close to even asking the question “What are we today?” (Foucault 1988c:145) of the privileged elite we need to facilitate the process of critical exploration with the students in our care rather than impose a set of preconceived notions.

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APPENDICES

Appendix 1 – FIELD LOG

Participants - Students

	Pseudonym	Gender	Languages spoken	Grade	Attendance at the school	Date of interview
1	Egor	Male	Russian, English, French	12th	5 years	09.10.18
5	Chunhua	Female	Chinese, English, French	12th	6 years	16.10.18
11	Yusuf	Male	Turkish, English, French	12th	7 years	02.11.18
14	John	Male	Chinese, English, French	11th	5 years	09.11.18
8	Nadir	Male	Arabic, English	12th	5 years	16.10.18
7	Daria	Female	Russian, English, French	11th	6 years	18.10.18
16	Jia	Female	Chinese, English	11th	3 years	09.12.18
2	Jessica	Female	Venezuelan/English/Spanish Italian	12th	3 years	11.10.18
4	Sofia	Female	Italian, English	12th	4 years	15.11.18
13	William	Male	Chinese, English	11th	3 years	08.11.18
12	Yue	Female	Chinese, English	12th	3 years	06.11.18
9	Lorenzo	Male	Chinese, Italian, English, French	12th	7 years	07.12.18
3	Andrei	Male	Russian, English, French	12th	6 years	12.10.18
6	Hikaru	Male	Japanese, English	12th	4 years	19.10.18
10	Abigail	Female	Russian, Hebrew, English, Spanish	12th	4 years	01.11.18
15	Ling	Female	Chinese, English	12th	4 years	06.12.18
17	Kikue	Female	Japanese, English	12th	3 years	06.12.18
18	Mayuka	Female	Japanese, English	12th	3 years	11.01.19

Participants – Leadership

	Leader	Date Interviewed
1	1LD	07.12.18
2	2LHB	09.12.18
3	3LA	10.12.18
4	4LO	12.12.18
5	5LM	12.12.18
6	6DD	Not interviewed

Field Log

- 11-09.18 - PSHE Grade 10 discussion and pilot of student interview questions
- 05.10.18 - Librarian
- 05.10.18 - A2 geography lesson informal observation and discussion with teacher

Appendix 2 – CASE STUDY PROTOCOL

CASE STUDY PROTOCOL FOR CONDUCTING A SINGLE-CASE STUDY ON THE NOTION OF GLOBLA CITIZENSHIP (Yin 2018)

Section A: Overview of the Case Study

Research questions underpinning the Case Study – to follow
Statement of Purpose - Thesis
Propositions
Theoretical framework - Thesis
Researcher information - Thesis
Disclosure: financial sponsorship - Thesis
Ethical considerations - Thesis
Role of the protocol as a "guiding document" for the researcher - The protocol acts as a working document and I have written comments in italics as the objectives are completed. When I refer to email contact, I will be using my University of Bath email address to differentiate my role as researcher from that of employee of the school.

Section B: Data Collection Procedures
Prior to fieldwork:

Presentation of credentials to field contacts:

- Overview of case study to be sent to Board of Directors – *(Given to Director August 2018)*
- Request for signed permission from the Director to collect data – *(obtained 28.08.18)*
- Request for signed permission from the Director, in his 'in-loco parentis' role, to consent to approach boarding students in grades 11 and 12 students as case participants *(obtained 28.08.18)*
- Letter to parents of Grades 11 and 12 to inform them of study and forwarding my personal university email address for any concerns or further correspondence relating to the research inquiry (to be emailed to parents by school) – *Director declined to agree as all the students were boarders and he acts as 'in-loco parentis'. The Director asked for an overview of the general research questions to be asked of the students and gave consent for the study to continue.*
- Email to school leadership team and the owner of the school requesting their participation in the study
- Email informing students and the wider school community of the case study
- Meet with 11th and 12th grade boarding students to explain study and ask for participation - I met with grades 11 and 12 after the school assembly and gave a brief overview of the study and informed them that they would receive an email from me to ask if they would participate in the study (18.09.18).
- Follow-up email to request student participants and provide further information – (see student – consent for participation form)
- Email to teaching staff introducing the study's aims and inviting contributions if they have specific examples of course work or other activities related to global citizenship – *sent from my Bath University email address (09.09.2018)*

- Arrange room for interviewing and transcribing (Deputy Director) – permission gained to use a private, quiet, adjacent room leading onto my classroom (28.08.18)
- Gain permission for protected time to carry out interviews and transcribe the interview directly afterwards – *permission gained from Director (28.08.18)*

Timeline:
Commence fieldwork:

- September/October – Arrange interviews with owner of the school, Director, Deputy Director (responsible for academics), Assistant academic head, Head of Boarding, Marketing Director

Pilot questions with students in grade 10 in PSHE classsum (11.09.18)

- October/November/December

Student Interviews x 20 (2-3 per week as this period includes 2-week holiday periods) includes the interview of no more than one hour, plus follow up to ensure correct understanding of transcription.

- Gain permission for protected time to carry out interviews and transcribe the interview directly afterwards – *permission gained from Director (28.08.18)*

Timeline:
Commence fieldwork:

- September/October – Arrange interviews with owner of the school, Director, Deputy Director (responsible for academics), Assistant academic head, Head of Boarding, Marketing Director

Pilot questions with students in grade 10 in PSHE classroom (11.09.18)

- October/November/December

Student Interviews x 20 (2-3 per week as this period includes 2-week holiday periods) includes the interview of no more than one hour, plus follow up to ensure correct understanding of transcription.

Data Collection Plan - Participants

Who or What?	Role	How
Co-owner	and President of the School, member of Board of Directors	Interview: explore historical and contemporary perspective, family philosophy, future imaginings, conceptions of international understanding/ global citizenship
Administrative Director	Board of Directors, Shareholder	Interview – external partners

Deputy Director – Academic	Head, Academic Counsellor	Interview - Two appointments made which were cancelled (not interviewed)
Marketing Director		Interview
Assistant Academic Head	Responsible for teaching and learning/curricula	Interview
Head of Boarding		Interview
20 students, grade 12 or 11 if necessary. Boarders - third year or more at the school	Boarding students	Interview (18 students were interviewed)
Documents	School website – changed Historical archives, photographs of student work and features of campus Course outlines on school website – unit planners	Remember need for Anonymity! Fieldwork observations Photographs
School materials	Relevant student work – posters, display boards, subject books	Photographs
Boarding Houses	Door decoration Room decoration Room allocation in terms of nationality mix	Photographs
ICT	Sites for social media, means of communications with friends and family, participatory citizenship	Interview, Bathsby app
'Service learning'	HFH, Mere Sofia club presentation	Attend presentation of club
Library	Resources, online access, magazines/books/videos in library	Visit and discussion with librarian

Appendix 3 – EMAIL TO TEACHERS

9th September 2018

Email for correspondence: J.Brown@bath.ac.uk

Dear Teacher,

Re: Research project

As you may be aware, I am currently studying for a professional Doctorate in Education (EdD) with the University of Bath, UK and aim to conduct a case study research inquiry based at the school. The fieldwork will be taking place between September – December 2018.

The overall purpose of my research is to understand global citizenship from the perspectives of students and key members of the leadership team. The findings will be critiqued within the broader influences of global education policy.

I will be interviewing at least 20 students in grades 11 or 12, who are over 16 years of age and have been at the school for two full years prior to the study and key members of the school leadership team.

If you intend to do any work with students that you think may be relevant to understanding students' perceptions of global citizenship or if you would like to share your understanding of this particular concept on an informal basis, please let me know. I am also keen to include any relevant visual evidence for my findings, this might be outcomes of work in the classroom such as posters or displays, or during extra-curricular activities.

If you would like to speak with me at any time about the research, either because you have a concern or because you would like to contribute your ideas and thoughts, please do not hesitate to contact me at my university email address above.

Kindest regards

Julianne Brown

Appendix 4 - STUDENT CONSENT FORM

University of Bath September 2018
Email: j.brown@bath.ac.uk

I am studying for a Doctorate of Education (EdD) at the University of Bath, UK. As a researcher, I am required to complete a research study. The school has given me permission to carry out my research at *Bathsby* and I am hoping that you will take part.

What is the research about?
My research is about citizenship. I am interested in understanding your personal views of this topic and how you think living and learning in an international boarding school has influenced these. It would be helpful if you could give me lots of examples as we go through the interview.

Do I have to learn something about the topic before the interview?
No, there are many different ways of looking at citizenship and there are no right or wrong answers. What is most important for my research is that I gain an understanding of citizenship from your perspective. My aim is to represent the meaning of what you have said as accurately as possible. I will write-up notes from the interview and we will meet up once more to make sure I have represented your ideas correctly.

What happens if I don't want to tell you something or I change my mind about being interviewed?
Please remember that you can stop the interview at any time, decide on what information you want to share and let me know if you prefer not to take part in the research at any stage. There will not be any problems for you if you decide not to continue.

Will you tell anyone what I have said?
The information that you share is confidential. I will not discuss the details of our discussion with anyone. As the research is independent of my roles in the school, I would like you to use my university email address if you wish to contact me about the research study (see above).

What will happen to the information I share with you?
The interview will be sound recorded using a digital voice recorder. I will store the recordings and my research notes safely throughout my research and will destroy the recordings when I have passed my studies. I will protect your identity by using another name. I will use the information gained from my study for my research thesis and may use it for future publications.

<u>Consent for participation in the research</u>

- I understand that I can stop the interview at any time and decide not to participate in the research
- I understand that I can decide what I want to share during the interview
- I understand that my identity will be protected

Name: …… Signature ……. Date……

APPENDIX 5 STUDENT INTERVIEWS: Topics to be discussed

1. Why did you come to Switzerland to study at an international school?

2. What do you understand by the word 'citizenship'?

3. What do you understand by 'national citizenship'?
   a. How connected do you feel with a local or national community?
   b. How involved are you, or would you like to be, in the politics of a nation state?

4. What do you understand by 'global' citizenship?
   a. How connected do you feel with a ‘global community’?
   b. How involved are you, or would you like to be, in global politics?

5. What is your understanding of the term ‘global citizen’?

6. Do you think you might be a ‘global citizen’?

7. In what ways do you think living and learning in an international boarding school has developed your ideas about citizenship and being a citizen?

   a. School - class or extracurricular activities
   b. Boarding experiences in and outside of the school
   c. Social relationships - local, national, global

8. In what ways do you think living and studying with different nationalities and cultures has influenced you?

9. What responsibilities do you feel you have towards other people in local, national and global communities?

10. Thinking of the future, how would you imagine your future life in terms of where you would live and work, family and social relationships, your citizenship rights and responsibilities?

Appendix 6 - LEADERSHIP CONSENT FORM

Julianne Brown
University of Bath
Email: j.brown@bath.ac.uk

December 2018

I am studying for a Doctorate in Education (EdD) at the University of Bath, UK. As a researcher, I am required to complete a research study and I have gained permission to carry out my research at Bathsby.

My research is about citizenship. I am interested in understanding your personal views of this topic and how you think living and learning in an international boarding school influences student perception. It would be helpful if you could give me lots of examples as we go through the interview.

You can stop the interview at any time, decide on what information you want to share and let me know if you prefer not to take part in the research at any stage. The interview will be sound recorded using a digital voice recorder. I will store the recordings and my research notes safely throughout my research and will destroy the recordings when I have passed my studies.

The information that you share is confidential. I will not discuss the details of our discussion with anyone. As the research is independent of my roles in the school, I would like you to use my university email address if you wish to contact me about the research study (see above). I will protect your identity by using a pseudonym for the school and will not make any reference to your name in any published material.

I will use the information gained from the study for my research thesis and may use it for future publications.

Consent for participation in the research

- I understand that I can stop the interview at any time and decide not to participate in the research
- I understand that I can decide what I want to share during the interview
- I understand that my identity will be protected

Name: ……..…… Signature ……..……Date ……

Appendix 7 - LEADERSHIP INTERVIEW QUESTIONS

LEADERSHIP INTERVIEW QUESTIONS

1. Why do you think parents and/or students choose to come to this international school?
2. What do you understand by the term 'international education'?
3. The term 'international understanding' appears in the school's philosophy and objectives but there is no reference to the 'global'. Why do you think this is?
4. CIS accreditation seeks evidence of a school's commitment to global citizenship. How important do you think the school's response to this requirement is?
5. How do you understand the terms citizenship and 'global' citizenship?
6. How do you understand the term 'global citizen' and do you think of this as a goal for students attending the school?
7. In what ways does the school promote 'global citizenship education'?
8. How do you believe the school influences the students' knowledge of the world?
9. What is the school's approach to language use in and outside of the school? How is different language use encouraged or prevented?
10. How and why does the school promote the 'family' ethos within the school culture?
11. How important is maintaining the cultural diversity of the student body?
12. How do you manage the relationship between the school as a business and the school as an education provider? Have you experienced a conflict between these two objectives?

EXAMPLE OF FULL TRANSCRIPT FROM STUDENT INTERVIEW

(Some words or phrases have been redacted to protect the identity of the student)

JB: How did you come to be at this school, and in Switzerland?

Oh, so I came to Switzerland because my parents wanted me to study abroad.

JB: Why did your parents want you to study abroad?

Because they thought it would be a different experience than studying in China. So, we decided, we saw it on the news, we decided it was going to be Switzerland. Because we saw advertisements.

JB: On the news?

Yeh. Of like Swiss Learning, the group, the organisation. And they had a conference in Shanghai, so we went, and everything was good, so we started to like, look into schools in Switzerland. And why, did I choose Bathsby? Because my dad thought it was a small school so it's not like, how it was in China, because its public school, and it's around 300 people in a grade already, and a 1000 people in the whole school. This is already a small size and he thought it would be very different if we just had 200 people at the beginning and so he thought that the staff and the teachers could take care of the kids more. So that was what made the difference.

JB: Switzerland was chosen, why not the UK for example?

Because he just thought it would be very different, because we've never heard of Swiss education before. It was more about the Canadian, USA and UK. So no one would really, at that time especially, I wouldn't think that anyone would come for Swiss education at that time. So, that he thought it would be very different and he really liked the fact that the country was calm, it's not as big as other countries, so he thought it would be good for us.

JB: And why an international school, was that a choice?

I think that the school's that came were all international schools. So, it was first Switzerland, and then it was the choices given to us and then they were all international schools and my Dad wanted me to learn the language, anyways.

JB: English?

Yes, English and French. So then, he chose.

JB: So, what do you remember about the first time you arrived in the school? Was it like you thought it would be, how did you feel?

No, because I came since I was 11 and I was really little. So, everything was really different from what I studied in China and especially as it was a boarding school and I had never been to any other boarding school. So, I would say, when I arrived it was a night, so I went to sleep directly and the next morning we had breakfast in (*boarding house*), so then that was like what I felt it was different from other stuff. Cos, like it's really weird to like sit with people you don't know the first day, and then you have like the staff members. And then, it's like, I don't know, it was weird, but it was fine, I liked it cos it was very different.

JB: Can you tell me something about the difference, what the differences might have been?

I think that we are studying in a much smaller group and then let's say how we set up the environment is very different. So, like, in PSHE we sit in a circle, and this would never happen in any other Chinese public schools, so you feel more that you are close to everybody and then you are open to say what you wanted to say. The teachers could easily take care of your ideas, and other people's ideas, so you can have like a good discussion. And, as well as, I think the fact that you live in boarding school its different because you go downstairs and it's my classroom. I don't have to like, take a train, bus, to come to school and so that was different. And I had everything I needed here. I don't really need to go out to get something I need for school. So that was good.

JB: Cos your [redacted] was here, wasn't she? Did that make a difference for you?

Yeh, cos I don't feel as lonely. Like homesick, I didn't really get homesick when I was little, because I think the fact that my [redacted] was with me was so it was so much better, than if I was being alone.

JB: And how did you find the language first of all?

It was, it was hard. I think I had a hard time for the first two weeks. But then, after, and my roommate, she didn't really speak English as well, so we kind of learnt the language together by speaking.

JB: Where did she come from?

Turkey. So, then we learnt it together, and then we were in middle school. So, it was the time when we don't really have the pressure on studying A levels, or like a hard studying environment of high school so then we focused on our languages a lot, so that helped a lot.

JB: And, what do you think the difference between an international school and a local school would be, in your opinion?

Uhm, I think culture differences, and in public school I guess you all speak the same language, you have to just do the work you have to get done for school. But I've never been to a Swiss public school so I don't know how..

JB: I was meaning a local school that you would have come from before.

Ah, it's, yes, it's like a really big difference. And for an international school, let's say in Bathsby we have international events, and it's just people sharing their culture with, with like other people.

JB: Could you describe any of those events?

It's like Chinese night we make Chinese food for the whole school and it was really good, I really liked it, because we can share what we eat in our country to people who have never had Chinese food and then, it was just very interesting to share our culture with other people.

JB: Which other ways do you share cultures?

Let's say Christmas because in China we don't celebrate Christmas. And then from people from European countries, they would tell me about stories, what they do in Christmas. Christmas is seen as like the lunar new year, it's like a big thing, like everyone celebrates it. It's just, I never celebrated it before, and I still don't really celebrate it but the fact that I'm in Bathsby, I get excited for the festival as well, you know. So, I think that's a big difference, and then, and also religious. A lot of people believe in the Christianity, whatever, or Jewish. I, I didn't know, I wasn't told about stories of a religious, but like let's say [redacted], she's from [redacted], and she knows because she started to learn when she was really little, about the story of Christianity, like she would bring me stories, and it was really good, because I didn't know before, I didn't know all these stories. So, it was very interesting.

JB: Thinking about citizenship, what do you understand by the word citizenship?

Citizenship, when I first was taught citizenship it was in middle school. We had a class called citizenship. We did a lot of world issues, so it's like global warming, no not global warming, like food challenges I think, issues like that and that was related to the society. So, I think citizenship is human behaviour in society. I think it's something like that.

JB: Do you think it's associated with your passport, your nationality?

Yeh, cos like citizen…ship, citizens.

JB: What is a citizen then?

By definition, I think it's like a person coming from this country, and it's a citizen of this country. So, how would you describe your own citizenship.

Like, I'm Chinese, I'm a Chinese citizen.

JB: Do you *'feel'* Chinese?

Yeh, I do.

[redacted]

JB: And how do you feel that being here in an international school, and learning another language, has made you feel or maybe think differently about the world?

Yeh, because, like, I came here *very* little. I was being told a lot of stuff here rather than in China. Like a lot of stuff, like Bathsby taught me a lot of stuff, so I think I do think differently just like, like I don't think one way, I have to think in several ways, I think. So that you are open minded, so that then you can, you have a wider mind set, because you've seen a lot of different stuff, and taught a lot, internationally, because the teachers are from different countries, they're not all Swiss, so they've been telling you different stuff as well.

JB: So, when you go back to China, do you feel different when you're there? Or do you go back and feel like you just fit in?

Oh yeh,

JB: You said you have a different mindset, perspective, in what ways does this make a difference to you when you go back home?

I mean, I would say I fit into the country because my family is there and have friends are there, but then maybe sometimes the way that we do things, how we dress up, is different. It could be very different sometimes. Then, like, back in China I think it is a very different country, because we are communist, yes and we are not that communist, but we've been told certain things when we were little in public schools and which in an international school is totally different and you're on your own, you're responsible for yourself, which in a Chinese education, more teachers are responsible for you, they're up on you, you have to listen to them. But here, you can have like an argument with your teacher, but not like an argument, but a discussion of a problem. But in China, you wouldn't do that, so that is different.

JB: What do you think about global citizenship? Do you think there's such a thing as global citizenship?

Yeh, like people who have mixed cultures, so like, like people who, like [redacted]. He's [redacted] and [redacted]. [redacted] and then he came to Switzerland, so I think he has like a global citizenship.

JB: Do you think you have a global citizenship?

I think I do but I wouldn't say, as much, as, I don't know…global citizenship.

JB: Do you think you are a global citizen? Would that be easier to say?

Uhmm, no I wouldn't say that. I would say that I could *fit* into the category, but I wouldn't say it myself, that I'm a global citizen.

JB: What makes you say that?

Because I do think I'm very Chinese, at some point, but I do like the fact that I'm here and if you tell me to go back to China to study like I would say no. Like I would want to stay here to finish my education.

JB: One day, do you see yourself going back to China?

I think after my universities, maybe, I haven't thought about it. But global citizenship, I think it's more like you are, like you were raised in like a different country, and then you came here to study, but you're not like from the country and your parents are from somewhere else, but you were raised in a very different way. I think this is like a global citizenship.

JB: And do you think there is a big difference in a person who has been raised in different countries, than somebody who's got a feeling that they come from one country?

What is the difference?

JB: Do you think there is a difference?

I think yeh, like the way how they talk, because you've been raised in a different environment, so that makes a difference, but it depends what environment were you raised, if it was like a very different, if you were raised in Asia, or if you were raised in US, it would be very different.

JB: If you think about your passport, what does your passport mean to you?

I think it's like, uh, it's like my identity, that proves that I'm from this country, and also you obviously travel with it. So, like you really need your passport. But I think that it really shows you where you come from.

JB: Are there any rights, or responsibilities, attached to that passport, either for you or for the country.

The law applies to me if I am from this country, so I am protected by the Chinese law, but then but because I love China, and I hold the passport, I am proud that I am a Chinese person. So then, I don't really know. You have to be responsible for your passport because you have to travel with it (laugh)

JB: Do you feel responsible for things that happen in your country?

I would, I do think, as me, as a person, as a Chinese person, I don't think that my little influence, could influence the political, whatever, but if there is anything, I think I would go back to help. I mean, why not? I mean, it's my country.

JB: And what about global politics, would you ever like to be involved in international politics?

I don't really like politics, but I do read news, so I keep track in what is happening. But sometimes with global issues they're a bit more uhh confusing, because you don't know your law exactly, but then you have to look at global laws. Then it's like the trade law, between the US and China, it was, it's like a very big issue now. We really, we really like keep ourselves up to date, but then it's hard to, to put ourselves in the situation, or help, or make a difference or something so we couldn't really do anything about it.

JB: You say that you couldn't really do anything about it, but you also said that you didn't really like politics. Why don't you like politics?

Because I feel like it's very, it's not peaceful, it's not a peaceful topic. You always have to, I don't know if it is good to say in the way that you can never rest, your brain is never resting. The way that you talk, the way that you do stuff, you have to think in many different ways, and I don't really like doing that. So, I think I like to be more peaceful. But if you're doing politics, then you have to, especially if you're doing it to the point of influencing your country, then you have to be very like, you have to like it, and you have to study a lot for it and you have to keep going.

JB: Do you think anybody could be a global citizen?

Yeh, if they wanted to, they could, because this global citizen, it's more like sharing cultures and like you travel a lot, and then you see different things from your country and that makes you more like a global looking.

JB: Could you give me some examples, like in boarding or extra-curricular activities, where you've been taught about how the world is, or you've met people you wouldn't otherwise have met, or you've had experiences that you wouldn't have had if you'd stayed in China. Could we start in the classroom?

I mean, yeh, a lot of the times, let's say in PSHE, and then in geography, because the topics that we're learning that is very, it is relating to how the world is right now, and we have to refer to the world, by what we're learning, we have to refer to a case, hurricanes, this is what is happening right now in this season. So then, we have to refer to this. Let's say globalisation, we have to refer to a case, so then this is what is being taught in the classroom, that we have to, and we can't say something that happened in the 1980's. We have to say something that happened very recently. So, then we have to keep researching and look for an example and then by looking for an example and then by looking for an example we learn that, ah, this is happening like yesterday, and this has happened. And this is good.

JB: And in your classroom do you have lots of different nationalities?

Yeh, we do, I think we do. We don't have a big class, but a lot of people are from different countries. We're not all from the same place.

JB: And do you think that that makes a difference?

Yeh, because we discuss a lot of stuff that happens in our countries, like I discuss about China, and other people might discuss about Japan, Russia, and it's very different, because we grew up in a very different way and it's such different countries.

JB: And what about the text books that they use, do you find it has different perspectives?

The text books? Our text books, because we are taking Cambridge, so the book is made by the UK and then they're more focused in on cases from the UK. But, of course they have the famous cases, like the population of China, about the one child policy in China, this is something about my country. But they do put a lot of stuff relating to the UK. But I think they do have a really good content about the global content.

JB: What about living in boarding, how have you found it?

I think in Bathsby, we have a good boarding environment. Because what I'm really proud of is that we don't have any bullying, that happens in the other schools. So, and then we, let's say people on my floor that we always talk, and I think that the fact that all, or many of us are in the same grade, that we are more close, than people who are younger than us. So, then we can talk about our school, and we can talk about other things, because we're all in the same age. So, then that was good, so then social environment.

JB: So, what about meeting the people from the local community?

I think, yeh that's what makes the difference from Chinese and Swiss because in China we wouldn't pass a person and be like "hey, how are you?", but like a Swiss person would. I would pass them, they don't know me, and I don't know them, but we would pass and then

“bonjour”, it just feels like a very, very, you feel like you are in the community, you don’t feel like you are in an international school, like a gated community and like you go out and you’re someone else. Because they do treat you as like a person who lives here, even though you are tourist, they still pass ‘hi’ to you.

JB: Do you know people, young people that are Swiss?

Young people who are Swiss, yeh, there’s people in school who are Swiss, no?

JB: But do you know anybody outside of school?

Yeh, yeh I do.

JB: Friends?

Yeh,

JB: How did you make those friends?

They’re from, they’re friends from my friends in Bathsby, does that make sense? That’s how we got to know each other.

JB: Would you say that you spend most of your time with your friends here?

Uhm, yeh, I would say I do because we live in the same community, a small community. So, we’re like this small community in (*City name*) and we live together.

JB: You said you had friends, and your family obviously in China. Do you still keep contact with your friends?

Yes, I do.

JB: Do you do that by social media, do you go and see them when you are at home?

Yeh, here we just chat, and then when I go back, I will like see them.

JB: You’re going to be graduating this year, do you think you will keep in contact with the people who are here?

Yes, because a lot of them, who have graduated, I still keep contact with them, because we’re really close and most of the people here I’ve known them for 5 or 6 years, and I think that I will cry when I graduate, it’s pretty sad, cos then you might not see her or him again. But then I would keep contact with them for sure.

JB: If I asked you if there was a place in the world that you felt the most comfortable, where would that be?

I would say China, like my home, because I love it and I am Chinese, and I do have the same culture. But, then by studying abroad and going back I can share other cultures with them, and we speak the same language.

JB: I think I already asked this, but do you imagine that you would go home to China in the future? Or could you imagine that you could have a life outside of China?

I don't really know but my expectation would be going back to China because my family are there. But maybe you can work in China, but you like have trips, like how do you say, like business trips? Something like this would be in my favour, if it works out.

JB: And how do you think it works if you go back to China, do you think that the skills you've developed here would be useful for you, or even if you're not in China.

Yes, I think it is, because we're in a school that your job is to learn, not to do anything else. So especially here, you get to learn two different languages, which is really good. A lot of people doesn't get the chance to learn two languages at the same time, so I think it would be useful. And when you learn, it's bringing you something, it's bringing you knowledge.

JB: What do you want to do in the future?

[redacted].

JB: So, do you think what you've learnt here will be very useful for that?

I think it will, because, again, languages are very important because that's how people communicate between each other, and then, by the fact that I'm in an international school for very long that I don't just take my own idea, that I do have other ideas that are not mine, but that come from other people.

JB: Have you ever been able to speak about what you've learned here before? One thing that has come up is that people haven't had the opportunity to talk about the influence that this school has had on them.

Yeh, I don't really think that I talked a lot about how the school has influenced me because with my family they will just ask, "what did you do today", "how was your school"? But they wouldn't ask what did the school make a difference on you?

What extra-curricular things have you done?

So, like I've done Habitat here, and Student Leader, is that an extra-curricular? Habitat for Humanity and soup kitchen.

JB: Could you tell me a little bit about those?

Yeh, so Habitat for Humanity is a charity group that builds houses outside of Switzerland for homeless people. Then that was a *very* good experience for me in Bathsby. It's one of my favourite trips that I've been because we work in a group for a whole year and then we go on a trip and we help someone else, as like a group of people. Like we're helping this

family to build. You feel very proud after you see the work you did because this is what you have done. You influenced this person's life basically, so that was really nice to do. And for soup kitchen, is it a charity group? Yes, you just go down to the place and then we serve homeless people, food. That was different from Habitat because it was a really short period. You stay there for two hours. You do see a lot of different people. You just serve them food.

JB: Were you surprised at how many people were there?

Yeh, especially in Switzerland. You wouldn't think it's a country that there were so many people who doesn't have enough food to eat. So, then a lot of people came, and you are always busy, and wow, many people, yeh.

JB: Do you like to help in that way?

Yeh, I do because I feel that I'm useful in my heart. I did help someone, I did *influence* someone in their life you know.

Is there anything you would like to add?

No, I don't think so

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What is its purpose?	**On what occasions?**	**With what outcomes?**	**What is recorded?**	**What is omitted?**	**What is taken for granted?**	**What does the writer seem to take for granted about the reader?**	**What do readers need to know in order to make sense of the document?**
To provide the overall mission, vision and values of the organisation	School policy and practice: teaching and learning; life in boarding; recruitment of staff; PD training; school website searches	Everyone is working towards a shared vision Marketing tool to encourage people to attend the school Inform key stakeholders, including parents, of organisation's values	The 'vision' of supportive environment. Four objectives: 1. Develop a sense of community. Key words: "family atmosphere"; "share ideas and listen to the views of others" 2. Offer an academic programme: "internationally recognized"; "individual needs"; "shaping their future" 3. Offer an extra-curricular programme: "individual" 4. Develop a sense of internationalism: "cultural diversity"; "promoting understanding, respect"; valuable resource of cultures and languages"	No mention of the 'global': global citizen, global citizenship. Service learning or community action. Wellbeing. Sustainability. Parental involvement.	The meaning of 'family' Students will want to feel a sense of belonging to the school community Every student will achieve a recognised academic diploma Students have 'control' of their future and can therefore 'shape' it Cultural diversity will lead to internationalism and this results in certain values in understanding and respect. Cultural diversity is a resource for the individual and the school.	That the reader wants the school to be like a 'family' That students want to study at universities around the globe. Learning about other cultures is important Each individual has specific needs that the school can identify and meet	The school has a quota system limiting numbers of students from one nationality The meaning of a 'supportive environment' A good level of English

Appendix 10 - DATA INDEX

1. INFORMAL DISCUSSIONS (ID)

- 05.10.18 – Librarian
  - 2ID.1 Field notes – Library
  - 2ID.2 Photograph library resources - magazines
- 17.10.18 – French teacher
  - 2ID.3 – email correspondence 14.09.18
  - 2ID.4 – Field notes: unstructured discussion - review of sustainability project posters
  - 2ID.5 –email correspondence 17.10.18

2. STUDENT DISCUSSION GROUP - PILOT (SDG)

- 11.09.18 - PSHE Grade 10 discussion and pilot of student interview questions
  - 3SDG.1. Field notes – Grade 10 PSHE

3. IMPROMPTU OBSERVATION (IO)

- 05.10.18 - A2 geography lesson
- 10.10.18 - Maths teacher
  - 5IO.1 Field notes
  - 51O.2 Photograph

4. OBSERVATION WALK (OW)

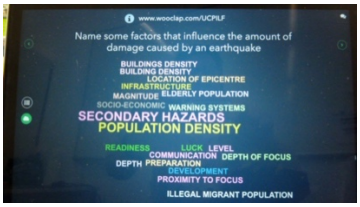
- 11.11.18 - Campus walk around – prompted by Swann's doctoral thesis (2007)
  - 6OW.1 Field notes

5. DOCUMENTATION (DOC)

5. 04.19 7DOC.1 Day-to-day life in the boarding school
6. 05.19 7DOC.2 Philosophy and Objectives
7. 05.19 7DOC.3 Guiding Statements – published May 2019 to replace 'Philosophy and Objectives'
8. 7DOC.4 School Website
9. 7DOC.5 Unit Planners

6. PHOTOGRAPHS

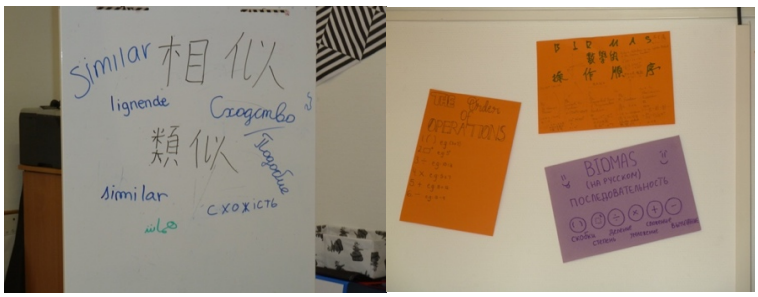
- 8PHO.1: www.woodclap.com – interactive online website enabling students to answer questions real-time. This is related to factors that influence the amount of damage caused by an earthquake



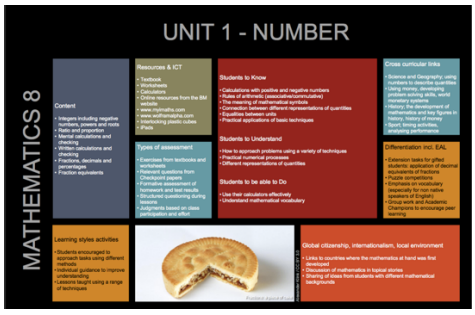
- 8PHO.2 – Habitat for Humanity – showing students working on building a home for family in need in Portugal

- 8PHO.3 PSHE display on grade 8/9 personal identity – Frequent appearance of luxury brands such as Rolex, Gucchi, Louis Vuitton

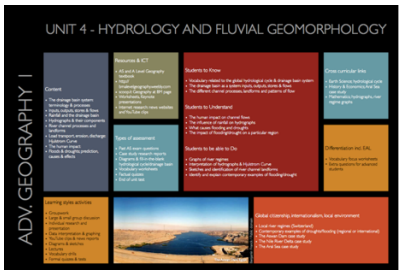
- 8PHO.4 Maths – showing use of student's own language in relation to mathematics



- 8PHO.5 UNIT PLANNER – MATHS

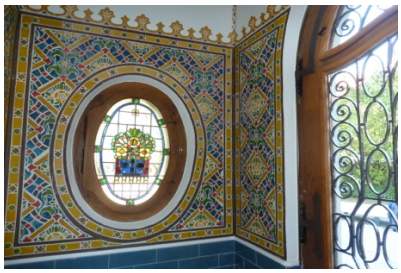


- 8PHO.6 UNIT PLANNER – GEOGRAPHY



- 8PHO.7 Photograph 1: dining room

- 8PHO.8 Photograph 2: porch



- 8PHO.9 Photograph global universities display